Sighs from Hell:

OR, THE

Groans of a Damned Soul.

Discovering

From the 16th of *Luke*,

The Lamentable State of the Damned.

And may fitly serve,

As a Warning-Word to *SINNERS*, both Old and Young, by Faith in JESUS CHRIST, to avoid the same Place of Torment.

With a Discovery of the Usefulness of the *SCRIPTURES*, as our Safe Conduct for avoiding the Torments of HELL.

By *John Bunyan*.

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The AUTHOUR to the READER.

FRiend, *because it is a dangerous thing to be walking towards the place of darkneſs and anguiſh: and again, because it is (notwithſtanding) the Journey that moſt of the poor Souls in the World are taking, and that with delight and gladneſs, as if there was the onely happineſs to be found; I have therefore thought it my duty (being made ſenſible of the danger that will befall thoſe that walk therein) for the preventing of thee, (O thou poor Man or Woman) to tell thee, by opening this Parable, what ſad ſucceſs thoſe Souls have had, and are alſo like to have, that have been, or ſhall be, found perſevering therein.*

We uſe to count him a friend that will fore-

mark his Neighbour of the danger, when he knoweth thereof, and doth also see, that the way his Neighbour is walking in, doth lead right thereto; especially when we think that our neighbour may be either ignorant, or careless of his way. Why Friend, it may be, nay twenty to one but thou hast been, ever since thou didst come into the world, with thy back towards Heaven, and thy face towards Hell; and thou, either through ignorance, or carelessness (which is as bad, if not worse) hast been running full hastily that way ever since. Why? I beseech thee put a little stop to thy earnest race, and take a view of what entertainment thou art like to have, if thou do indeed and in truth persist in this thy course. Thy way leads down to death, and thy steps take hold on hell, *Prov.* 5. 5. *It may be the path indeed is pleasant to the flesh, but the end thereof will be bitter to thy Soul. Hark, dost thou not hear the bitter Cryes of them that are but newly gone before? saying, Let him dip the tip of his finger in water, and cool my tongue, that is so tormented in this flame:* Luke 16. *Dost thou not hear them*

say,

ſay, Send one from the dead to prevent my father, my brother, and my fathers houſe from coming into this place of torment? Shall not then theſe mournfull groans pierce thy flinty heart? wilt thou ſtop thine ears, and ſhut thy eyes? and wilt thou not regard? Take warning, and ſtop thy journey before it be too late. Wilt thou be like the ſilly flie, that is not quiet, unleſs ſhe be either intangled in the ſpiders web, or burned in the Candle? Wilt thou be like the Bird that haſteth to the ſnare of the Fowler? wilt thou be like that ſimple one named in the 7. of Proverbs, *That will be drawn to the ſlaughter by the cord of a ſilly luſt? O ſinner, ſinner, there is better things than Hell to be had, and at a cheaper rate by the thouſand part than that! (O there is no compariſon) there is Heaven, there is God, there is Chriſt, there is Communion with an innumerable company of Saints and Angels: Hear the Meſſage then that God doth ſend, that Chriſt doth ſend, that Saints do bring; nay, that the Dead do ſend unto thee;* I pray thee therefore that thou wouldſt ſend him to my fathers houſe, if one went

to them from the dead, they would repent. How long ye simple ones, will you love simplicity? and ye scorners delight in scorning, and ye fools hate knowledg? Turn you at my reproof, and behold, saith God, I will pour out my Spirit unto you, I will make known my words unto you. *I say, hear this voice, O silly one, and turn and live thou sinfull Soul, lest he make thee bear that other saying:* But, because I have called, and you have refused, I have stretched out my hand, and no man regarded, I also will laugh at your calamity, and mock when your fear cometh.

O poor Soul, if God and Christ did wish thee for thine harme, it would be another matter; then if thou didst refuse, thou mightest have some excuse to make, or fault to find, and ground to make delays: But this is for thy profit, for thy advantage; for the pardoning of thy sins, the salvation of thy Soul, the delivering of thee from Hell fire, from the wrath to come, from everlasting burnings, into favour with God, Christ, and

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Communion with all happineſs, (that is ſo indeed.)

But it may be thou wilt ſay, All that hath been ſpoken to in this diſcourſe, is but a Parable, and Parables are no realities.

I could put thee off with this Anſwer, That though it be a Parable, yet it is a truth, and not a lie, and thou ſhalt find it ſo too, to thy coſt, if thou ſhalt be found a ſlighter of God, Chriſt, and the ſalvation of thy own Soul.

But ſecondly, know for certain, That the things ſignified by Parables, are wonderfull realities. O what a glorious reality was there ſignified by that Parable: The Kingdom of heaven is like to a net that is caſt into the Sea, &c. *Signifying, that ſinners of all ſorts, of all Nations, ſhould be brought into Gods Kingdom, by the net of the Goſpel. And O how real a thing ſhall the other part thereof be, when it's fulfilled! which ſaith,* And when it was full, they drew it to ſhore, and put the good into veſſels, but threw the bad away, *Matth.* 13.47,48. *ſignifying the manſions of glory that the Saints ſhould have; and alſo the rejection that God*

will give to the ungodly, and to sinners. And also that Parable, what a glorious reality is there in it! which saith, Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth much fruit, *Joh.* 12. 24. *To signifie, That unless Jesus Christ did indeed spill his blood, and die the cursed death, he should abide alone; that is, have never a Soul into glory with him; but if he died, he should bring forth much fruit, that is, save many sinners. And also how real a truth there was in that Parable, concerning the Jews putting Christ to death! which the poor dispersed Jews can best experience to their cost; for they have been almost ever since a banished people, and such as have had Gods sore displeasure wonderfully manifested against them, according to the truth of the Parable,* Matth. 21. v. 33. to 41. *O therefore, for Jesus Christ's sake, do not slight the truth, because it is discovered in a Parable; for by this argument thou mayest also, nay thou wilt slight almost all the things that our Lord Jesus Christ did speak; for he spake them so,*

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the most part (if not all) in Parable. Why should it be said of thee, as it is said of some, These things are spoken to them that are without in Parables, that seeing they might not see, and that hearing they might not understand, *Luke* 8. 10. *I say, take heed of being a quarreller against Christ's Parables, lest Christ also objecteth against the salvation of thy Soul at the Judgment Day.*

Friend, I have no more to say to thee now, if thou dost love me, pray for me, that my God would not forsake me, nor take his holy Spirit from me; and that God would fit me to do and suffer, what shall be from the World or Devil inflicted upon me. I must tell thee, the World rages, they stamp and shake their heads, and fain they would be doing: the Lord help me to take all they shall do with patience, and when they smite the one cheek, to turn the other to them, that I may do as Christ hath bidden me; for then the Spirit of God, and of glory shall rest upon me. Farewell.

I am thine, to serve in the
Lord Jesus,

John Bunyan.

Sighs from Hell:

OR,

The Groans of a damned Soul.

Luke the 16th. *Verse* 19. &c.

19 *THere was a certain rich man, which was cloathed in Purple, and fine linnen, and fared sumptuously every day.*

20 *And there was a certain beggar, named* Lazarus *which was laid at his gate full of sores;*

21 *And desiring to be fed with the crumbs, which fell from the rich mans Table: moreover the Dogs came and licked his sores.*

22 *And it came to pass, that the beggar died, and was carried by the Angels into* Abrahams *Bosome: the rich man also dyed, and was buried.*

23 *And*

23 *And in Hell he lift up his eyes, being in torments, and seeth* Abraham *afar off, and* Lazarus *in his bosome:*

24 *And he cryed, and said, Father* Abraham, *have mercy on me, and send* Lazarus, *that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

25 *But* Abraham *said Son, remember that thou in thy life time receivedst thy good things, and likewise* Lazarus *evill things; but now he is comforted, and thou art tormented.*

26 *And besides all this, between us and you, there is a great Gulf fixed, so that they which would passe from hence to you, cannot: neither can they pass to us, that would come from thence.*

27 *Then he said, I pray thee therefore Father, that thou wouldest send him to my Fathers House.*

28 *For I have five Brethren, that he may testifie unto them, lest they also come into this place of torment.*

29 Abraham *saith unto him, They have* Moses *and the Prophets, let them hear them.*

30 *And he said, Nay, Father* Abraham; *but if one went unto them from the dead, they will repent.*

31 *And he said unto him, If they hear not* Moses *and the Prophets, neither will they be perswaded, though one rose from the dead.*

Verse

Verse 19.

THis Scripture was not ſpoken by our Lord Jeſus Chriſt, to ſhew you the ſtate of two ſingle perſons onely, (as ſome through their ignorance of the drift of Chriſt in his Parables, do dream) but to ſhew you the ſtate of the godly and ungodly to the Worlds end; as is clear to him that is of an underſtanding heart. For he ſpake them to the end, that after Generations ſhould take notice thereof, and fear, leſt they alſo fell into the ſame condition.

Now, in my diſcourſe upon theſe words, I ſhall not be tedious, but as briefly as I may, I ſhall paſs through the ſeveral Verſes, and lay you down ſome of the ſeveral truths contained therein: and the Lord grant that they may be profitable, and of great advantage to thoſe that read them, or hear them read.

The 19 and 20 Verſe alſo, I ſhall not ſpend much time upon, onely give you three or four ſhort hints, and ſo paſs to the next Verſes; for they are the words I do intend moſt eſpecially to inſiſt upon.

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The 19, 20, and 21, Verses run thus, *There was a certain rich man which was clothed in Purple and fine Linen and fared deliciously or sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his Gate full of sores, &c.*

1. If these Verses had been spoken by Jesus Christ, and no more all the World would have gone near to have cast a wrong interpretation on them. For, if Jesus had said onely thus much, *There was a certain rich man that fared sumptuously daily and a certain beggar laid at his Gate full of sores.* The World would have made this conclusion of them, the rich man was the happy man. For at the first view, it doth represent such a thing. But take all together, (that is) read the whole Parable, and you shall find, that there is no man in a worse condition then he, as I shall clearly hold forth afterward.

2. Again, if a man would judge of men according to outward appearance, he shall oftimes take his mark amiss. Here is a man to outward appearance, appears the only blessed man; better by half then the beggar, in as much as he is rich, the beggar poor; he is well cloathed, but peradventure the beggar is naked; he hath good food, but the beggar would be glad of Dogs meat (*And he desired to be fed with the crumbs that fell from the rich mans Table:*) the rich man fares well every

every day, but the beggar muſt be glad of a bit when he can get it. Oh! who would not be in the rich mans ſtate? A wealthy man, ſorts of new Suits, and dainty diſhes every day: enough to make one, who minds nothing but his belly, and his back, and his luſts, to ſay, Oh that I were in that mans condition! Oh that I had about me, as that man had! Then I ſhould live a life indeed; then ſhould I have hearts eaſe good ſtore; then I ſhould live pleaſantly, and might ſay to my ſoul, Soul, be of good chear, *eat, drink and be merry*, *Luke* 12. 19. thou haſt every thing plenty, and art in a moſt bleſſed condition.

I ſay this might be, I, and is the concluſion with them that judge according to outward appearance. But if the whole Parable be well conſidered, you will ſee, *Luke* 16. 15. *That that which is had in high eſtimation with men, is an abomination in the ſight of God.* And again, *Joh.* 16. 20, 21, 22. *that condition that is the ſaddeſt condition, according to outward appearance, is oft times the moſt excellent*; for the beggar had ten thouſand degrees the beſt of it, though to outward appearance his ſtate was the ſaddeſt; from whence we ſhall obſerve thus much.

1. That thoſe who judge according to outward appearance, do for the moſt part judge amiſs, *Joh.* 7. 24.

2. That

2. That they who look upon their outward enjoyments to be tokens of Gods ſpecial grace unto them, are alſo deceived, *Rev.* 3. 17. For as it is here in the Parable, a man of wealth, and a child of the Devil may make but one perſon; or a man may have abundance of outward enjoyments, *and yet be carryed by the devils into eternal burnings*, Luke 12. 20. But this is the trap in which the Devil hath caught many thouſands of poor ſouls, namely, by getting them to judg according to outward appearance, or according to Gods outward bleſſings.

Do but ask a poor carnal covetous wretch, how we ſhould know a man to be in a happy eſtate; and he will anſwer, Thoſe that God bleſſeth, and giveth abundance of this world unto; when for the moſt part they are they that are the curſed men. Alas poor men! they are ſo ignorant, as to think, that becauſe a man is increaſed in outward things, and that by a ſmall ſtock, therefore God doth love that man with a ſpecial love, or elſe he would never do ſo much for him, never bleſs him ſo, and proſper the work of his hands. Ah poor ſoul! it is the rich man that goes to hell. *And the rich man dyed, and in hell*, mark. *in hell, he lift up his eyes, &c.*

Methinks to ſee how the great ones of the world will go ſtrutting up and down the ſtreets ſometimes, it makes me wonder. Surely they look upon themſelves to be the only happy men, but

but it is becauſe they judg according to outward appearance; they look upon themſelves to be the only bleſſed men, when the Lord knows, the generality are left out of that bleſſed condition. *Not many wiſe men after the fleſh, not many mighty, not many noble are called*, 1 Cor. 1. 26. Ah! did they that do now ſo br g, that no body dare ſcarce look on them, but believe this, it would make them hang down their heads, and cry, O give me a *Lazarus*'s portion.

I might here enlarge very much, but I ſhall not; only thus much I ſhall ſay to you that have much of this World; Have a care that you have not your portion in this world; take heed that it be not ſaid to you hereafter, when you would very willingly have heaven. Remember in your life time you had your good things, in your life time you had your portion. *Pſalm* 17. 14.

And Friend, thou that ſeekeſt after this world, and deſireſt riches, let me ask this queſtion, wouldeſt thou be content that God ſhould put thee off with a portion in this life? Wouldeſt thou be glad to be kept out of heaven with a back well cloathed, and a belly well filled with the dainties of this world? Wouldeſt thou be glad to have all thy good things in thy life time, to have thy heaven to laſt no longer then while thou doſt live in this world? Wouldeſt thou be willing to be deprived of eternal happineſs and felicity? If you

say no, then have a care of the world and thy sins; have a care of desiring to be a rich man, *lest thy Table be made a snare unto thee*, Psal. 69. 22. lest the wealth in this world do bar thee out of glory. For as the Apostle saith, *They that will be rich do fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in perdition and destruction*, 1 Tim. 6. 9. Thus much in general, but now more particularly.

These two men here spoken of (as I said) do hold forth to us the state of the godly and ungodly: the beggar holdeth forth the godly, and the rich man the ungodly. *There was a certain rich man, &c.*

But why are the ungodly held forth under the notion of a rich man?

1. Because Christ would not have them look too high, as I said before, but that those who have riches should have a care, that they be not all their portion, *Jam.* 1. 10. 11. 12. 1 *Tim.* 6. 17.

2. Because rich men are most lyable to the Devils temptations; are most ready to be puft up with pride, stoutness, cares of this world, in which things they spend most of their time, in lusts, drunkenness, wantonness, idleness, together with the other works of the flesh, *For which things sake, the wrath of God commeth upon the children of disobedience*, Col. 3. 6.

3. Because he would comfort the hearts of his own,

own, which are moſt commonly of the poorer ſort, *But God hath choſen the poor, deſpiſed and baſe things of this world*, 1 Cor. 1. 26. Should God have ſet the rich man in the bleſſed ſtate, his children would have concluded, being poor, that they had no ſhare in the life to come.

And again, had not God given ſuch a diſcovery of the ſad condition of thoſe that are for the moſt part rich men; we ſhould have had men conclude abſolutely, that the rich are the bleſſed men. Nay, albeit the Lord himſelf doth ſo evidently declare, that the rich ones of the world are for the moſt part in the ſaddeſt condition, yet they through unbelief, or elſe preſumption, do harden themſelves, and ſeek for the glory of this world, as though the Lord Jeſus Chriſt did not mean as he ſaid: or elſe that he will ſay more than ſhall aſſuredly come to paſs: but let them know, that the Lord hath a time to fulfill that he had a time to declare, for the Scripture cannot be broken, *Joh.* 10. 35.

But again, the Lord by this word doth not mean thoſe are ungodly, who are rich in the world, and no other, for then muſt all thoſe that are poor, yet graceleſs and vain men be ſaved, and delivered from eternal vengeance; which would be contrary to the word of God, which ſaith, That together with *the Kings of the earth, and the great men, and the chief Captains, and the mighty men,*

there are bondmen or servants, and slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ to Judgment, Rev. 6. 15.

So that though Christ doth say, *There was a certain rich man*, yet you must understand he meaneth all the ungodly, rich or poor. Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christs second comming, when all that are ungodly shall stand at the left hand of Christ with pale faces, and guilty Consciences, with the vials of the Almighties wrath ready to be powred out upon them. Thus much in brief touching the 19th verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Verse 20. *And there was a certain beggar named* Lazarus, *which was laid at his gate full of sores.*

THis verse doth chiefly hold forth these things. 1. That the Saints of God are a poor contemptible people. *There was a certain beggar.* If you understand the word beggar, to hold forth outward poverty, or scarcity in outward things, the Saints of the Lord, for they are for the most part, a poor, despised, contemptible people. But if you allegorize it, and interpret it thus, They are such as beg earnestly for heavenly food; this is also

ſo the ſpirit of the Children of God, and it may be, and is a truth in this ſence, though not ſo naturally gathered from this Scripture.

2. *That he was laid at his gate full of ſores.*] Theſe words hold forth the diſtempers of believers, ſaying, *He was full of ſores*; which may ſignify the many troubles, temptations, perſecutions, and afflictions in body and ſpirit which they meet withal while they are in the world; but alſo the entertainment they find at the hands of thoſe ungodly ones, who live upon the earth. Whereas it is ſaid, *He was laid at his gate full of ſores.* Mark, *He was laid at his gate*, not in his houſe, that was thought too good for him, *But he was laid at his gate full of ſores.* From whence obſerve, That the ungodly world do not deſire to entertain and receive the poor Saints of God into their houſes. If they muſt needs be ſomewhere near unto them, yet they ſhall not come into their houſes: ſhut them out of doors, if they will needs be near us, let them be at the gate. *And he was laid at the gate full of ſores.* 2. Obſerve, that the world are not at all touched with the afflictions of Gods children, for all they are full of ſores; a deſpiſed, afflicted, tempted, perſecuted people, the world doth not pity; no, but rather labour to aggravate their trouble, by ſhutting them out of doors; ſink, or ſwim, what cares the world, they are reſolved to diſown them, they will give them no entertain-

ment; if the lying in the ſtreets will do them any good; if hard uſage will do them any good; if to be diſowned, rejected, and ſhut out of doors by the World will do them any good, they ſhall have enough of that, but otherwiſe no refreſhment, no comfort from the World. *And he was laid at his Gate full of ſores.*

Verſe 21. *And deſiring to be fed with the crumbs which fell from the rich mans Table: the Dogs came alſo, and licked his Sores.*

BY theſe words our Lord Jeſus doth ſhew us the frame of a Chriſtians heart, and alſo the heart and carriage of worldly men towards the Saints of the Lord: The Chriſtians heart is held forth by this, that any thing will content him while he is on this ſide glory. *And he deſired to be fed with the Crumbs*, the Dogs meat, any thing. I ſay, a Chriſtian will be content with any thing, if he have but to keep Life and Soul together, (as we uſe to ſay.) He is content, he is ſatisfied, he hath learned, if he hath learned to be a Chriſtian, to be content with any thing, as *Paul* ſaith, *I have learned in whatſoever ſtate I am, therewith to be content.* He learns in all conditions to ſtudy to love God, to walk with God, to give up himſelf to God; and if the Crumbs that fall from a Rich-man's Table will but ſatisfie Nature, and give him bodily ſtrength,

ſtrength, that thereby he may be the more able to walk in the way of God; he is contented. *And he deſired to be fed with the Crumbs that fell from the rich man's Table.* But mark, he had them not, you do not find that he had ſo much as a Crumb or a Scrap allowed unto him. No, then the Dogs will be beguil'd, that muſt be preſerved for the Dogs. From whence obſerve, that the ungodly World do love their Dogs better then the Children of God. You will ſay that's ſtrange. It is ſo indeed, yet it is true, as will be clearly manifeſted; as for inſtance. How many pounds do ſome men ſpend in a year on their Dogs, when, in the mean while, the poor Saints of God may ſtarve for hunger. They will build Houſes for their Dogs, when the Saints muſt be glad to wander, and lodge in Dens, and Caves of the Earth, *Heb.* 11. 38. And if they be in any of their houſes for the hire thereof, they will warn them out, or eject them, or pull down the houſe over their heads, rather then not rid themſelves of ſuch Tenants. Again, ſome men cannot go half a mile from home, but they muſt have Dogs at their heels; but they can very willingly go half a ſcore miles, without the ſociety of a Chriſtian. Nay, if when they are buſie with their Dogs, they ſhould chance to meet a Chriſtian, they would willingly ſhift him if they could. They will go on the other ſide of the hedge or the way, rather than they will have any ſociety

with him; and if at any time a Child of GOD should come into an house where there are but two or three ungodly Wretches, they do commonly with either themselves, or the Saint, out of doors; and why so? Because they cannot down with the society of a Christian: Though if there come in at the same time a Dog, or a drunken swearing Wretch, which is worse than a Dog, they will make him welcome, he shall sit down with them, and partake of their dainties. And now tell me, you that love your sins and your pleasures; had you not rather keep company with a Drunkard, a Swearer, a Strumper, a Thief; nay, a Dog, than with an honest-hearted Christian? If you say, No: What means your sowr carriage to the People of God? Why do you look on them, as if you would eat them up? Yet at the very same time, if you can but meet your Dog, or a drunken Companion, you can fawn upon them, take acquaintance with them, to the Tavern or Ale-house with them, if it be two or three times in a Week: But if the Saints of God meet together, pray together, and labour to edifie one another, you will stay till *Dooms-Day*, before you will look into the house where they are. Ah Friends, when all comes to all, you will be found to love Drunkards, Strumpets, Dogs, any thing; nay, to serve the Devil, rather than to have loving and friendly society with the Saints of God.

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Moreover, *The Dogs came and licked his Sores.*] Here again you may ſee, not onely the afflicted ſtate of the Saints of God in this World, but alſo, that even Dogs themſelves, according to their kind, are more favourable to the Saints, than the ſinful World; though the ungodly will have no mercy on the Saints, yet it is ordered ſo that theſe Creatures, Dogs, Lions. &c. will. Though the rich man would not entertain him into his houſe, yet his Dogs will come, and do him the beſt good they can, even to lick his running Sores. It was thus with *Daniel*, when the World was mad againſt him, and would have him thrown to the Lions to be devoured, the Lions ſhut their mouths at him, (or rather the Lord did ſhut them up) ſo that there was not that hurt befel to him, as was deſired by the Adverſaries, *Dan. 6.* And this I am perſuaded of, that would the Creatures do as ſome men would have them, the Saints of God ſhould not walk ſo quietly up and down the ſtreets, and other places, as they do. And as I ſaid before, ſo I ſay again, I am perſuaded, that at the Day of Judgment many mens Conditions and Carriages will be ſo laid open, that it will evidently appear, they have been very mercileſs, and mad againſt the Children of God; inſomuch, that when the Providence of God did fall out ſo, as to croſs their expectations, they have been very much offended thereat, as is very evidently ſeen in them

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who set themselves to study, *Psal.* 31, 13. how to bring the Saints into bondage, and to thrust them into Corners, as in these late Years. And because God hath in his goodness ordered Things otherwise, they have gnashed their Teeth thereat. Hence then let the Saints learn, not to commit themselves to their Enemies, beware of men, *Matth.* 10. 17. They are very mercileſs men, and will not ſo much favour you, (if they can help it) as you may ſuppoſe they may. Nay, unleſs the over-ruling Hand of God, in goodneſs, do order Things contrary to their natural inclination, they will not favour you ſo much as a Dog.

Verſ. 22. *And it came to paſs, that the Beggar died, and was carryed by the Angels into* Abraham's *Boſome: the rich man alſo died and was buried.*

THe former Verſes do briefly hold forth the carriage of the ungodly in this Life toward the Saints. Now this Verſe doth hold forth the departure both of the godly and the ungodly out of this Life.

Where he ſaith, *And it came to paſs, that the Beggar died, and was carryed into* Abraham's *Boſome; and the rich man died alſo.*] The Beggar dyed, that repreſents the godly: and the rich man died, that repreſents the ungodly: From whence obſerve; Neither godly nor ungodly muſt live always

always without a change either by Death or Judgment; the good man died, and the bad man died; That Scripture doth also back this Truth, that good and bad must die, marvellous well, where it is said, *And it is appointed to men once to die, and after that the Judgment*, Heb. 9. 27.

Mark, he doth not say it is so, that men by chance may die, which might beget in the hearts of the ungodly, especially some hope to scape the bitterness of it: But he saith, It is a thing most certain, it is *appointed*. Mark, it is *appointed for men once to die, and after that the Judgment*. God hath decreed it, that since men have fallen from that happy estate that God at the first did set them in, *they shall die*, Rom. 6. 23. Now when it is said the Beggar died, and the rich man died; part of the meaning is, they ceased to be any more in this World; I say, partly the meaning, but not altogether. Though it be altogether the meaning when some of the Creatures die, yet it is but in part the meaning when it is said, that Men, Women or Children die; for there is to them something else to be said more than barely a going out of the World: For if when unregenerate men and women die, there were an end of them, not onely in this World, but also in the World to come, they would be happy over they will be now; for when ungodly men & women die, there is that to come after death, that will be very terrible to them; namely,

namely, to be carried by the Angels of Darkneſs from their Death-beds to Hell, there to be reſerved to the Judgment of the Great Day, when both Body and Soul ſhall meet, and be united together again, and made capable to undergo the uttermoſt Vengeance of the Almighty to all Eternity. This is that I ſay, which doth follow a man (that is not born again) after Death; as is clear from that in 1 *Pet.* 3. 18, 19. Where before ſpeaking of Chriſt, being raiſed again by the power of his Eternal Spirit, he ſaith *By which*, that is, by that Spirit *he went and preached to the Spirits in Priſon*: But what is the meaning of this? Why thus much; that thoſe Souls who were once alive in the World, in the time, or days in which *Noah* lived, being diſobedient in their Times to the Calls of God, by his Spirit in *Noah*, for ſo I underſtand it, was according to that which was foretold by that Preacher deprived of Life, and overcome by the Flood, and are now in Priſon. Mark, he preached to the Spirits *in Priſon*; he doth not ſay, who were in Priſon, but to them (*in*) that is, now in Priſon, under Chains of Darkneſs, reſerved, or kept there, in that Priſon, in which now they are, (ready, like Villains in the Jayl, to be brought before the Judgment Seat of Chriſt at the Great Day): But of this I ſhall ſpeak further by and by. Now if this one Truth, that men muſt die and depart this World, and either enter into Joy, or

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elſe into Priſon, to be reſerved to the Day of Judgment, were believed, we ſhould not have ſo many Wantons walk up and down the ſtreets as there do; at leaſt it would put a mighty check to their filthy Carriages, ſo that they would not, could not walk ſo baſely and ſinfully as they do. *Belſhazzer*, notwithſtanding he was ſo far from the fear of God as he was, yet when he did but ſee that God was offended, and threatned him for his wickedneſs, *it made him hang down his head, and knock his knees together*, Dan. 5. 5, 6. If you read the verſes before, you will find he was careleſs, and ſatisfying his Luſts in Drinking, and playing the wanton with his Concubines. But ſo ſoon as he did perceive the finger of an Hand, writing, *then* (ſaith the Scripture) *the King's Countenance was changed and his Thoughts troubled him; ſo that the Joynts of his Loins were looſed, and his knees ſmote one againſt another.* And when *Paul* told *Felix* of Righteouſneſs, Temperance, and Judgment to come, *it made him tremble.* And let me tell thee (Soul) whoſoever thou art, that if thou didſt but verily believe that thou muſt die, and come into the Judgment, it would make thee turn over a new leaf. But this is the miſery, the Devil doth labour by all means, as to keep out other Things that are good, ſo to keep out of the heart as much as in him lies, the Thoughts of paſſing from this Life into another World; for he knows, if he can but

but keep them from the ſerious Thoughts of *Death*, he ſhall the more eaſily keep them in their ſins, and ſo from cloſing with Jeſus Chriſt, as *Job* ſaith, *Their houſes are ſafe from fear, neither is the Rod of God upon them.* Which makes them ſay to God, *Depart from us, for we deſire not the knowledg of thy ways*, verſ. 14. Becauſe there is no fear of Death, and Judgment to come, therefore they do put off God and his ways, and ſpend their days in their ſins; and in a moment, that is, before they are aware, go down to the Grave, *ver.* 17. And thus it fared alſo with the man ſpoken of in *Luk.* 12. 20. the man, inſtead of thinking of Death, he thought how he might make his Barns bigger: But in the midſt of his buſineſs in the World, he loſt his Soul before he was aware: ſuppoſing that Death had been many Years off. But God ſaid unto him, *Thou Fool*, thou troubleſt thy ſelf about things of this Life, thou putteſt off the Thoughts of departing this World, *when this Night thy Soul ſhall be taken from thee.* Or, this Night, they, that is, *the Devil will fetch away thy Soul from thee.* And here it comes to paſs, mens not being exerciſed with the Thoughts of departing this Life, that they are ſo unexpected to themſelves and their Neighbours, taken away from the pleaſures and profits; yea, all the Enjoyments they buſie themſelves withall while they live in this World. And hence it is again, that you have ſome in your

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Towns and Cities, that are ſo ſuddainly taken away, ſome from haunting the Ale-houſe, others from haunting the Whore-houſes, others from playing and gaming, others from the cares and covetous deſires after this World, unlooked for as by themſelves, or their Companions. Hence it is alſo, that men do ſo wonder at ſuch Tidings as this, *There is ſuch an one dead*, ſuch an one is departed; it is becauſe they do ſo little conſider, both the tranſitorineſs of themſelves and their Neighbours: for had they but their Thoughts well exerciſed about the ſhortneſs of this Life, and the danger that will befal ſuch as do miſs of the Lord Jeſus Chriſt, it would make them more wary and ſober, and ſpend more time in the ſervice of God, and be more delighted and diligent in enquiring after the Lord Jeſus, *who is the Deliverer from wrath to come*, 1 *Theſ.* 1.10. For, as I ſaid before, it is evident, that they who live after the fleſh in the Luſts thereof, do not really and ſeriouſly think on Death, and the Judgment that doth follow after, neither do they indeed endeavour ſo to do; for did they, it would make them ſay with Holy *Job*, *All the days of my appointed time will I wait till my Change come*, Job 14.14. And, as I ſaid before, that not only the Wicked, but alſo the Godly have their time to depart this Life. *And the Beggar died.* The Saints of the Lord, they muſt be deprived of this Life alſo, they muſt yield

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up the Ghost into the hands of the Lord their God; they must also be separated from their Wives, Children, Husbands, Friends, Goods, and all that they have in the World. For God hath decreed it: It is appointed, namely, by the Lord, for men once to die, and *we must appear before the Judgment Seat of Christ*. As it is 2 *Cor.* 5. 10, 11.

But it may be objected, if the godly do die as well as the wicked, and if the Saints must appear before the Judgment Seat as well as the sinners; then what advantage have the godly more then the ungodly, and how can the Saints be in a better condition then the wicked?

Answ. Read the 22th Verse over again, and you shall find a marvellous difference between them, as much as is between Heaven and Hell, everlasting joy, and everlasting torment; for you find, that when the beggar died, which represents the godly, *He was carried by the Angels into Abrahams Bosom*, or into everlasting joy; *Psal.* 1. *but the ungodly are not so*. but are hurried by the Devils into the bottomless pit, drawn away in their wickedness: *Prov.* 14. 32. for he saith, *And in Hell he lift up his eyes*. When the ungodly do die, their misery beginneth; for then appear the Devils, like so many Lions, waiting every moment till the Soul depart from the Body. Sometimes they are very visible to the dying party, but some-

ſometimes more inviſible; but always this is certain, they never miſs of the Soul, if it do die out of the Lord Jeſus Chriſt, but do hale it away to the priſon, as I ſaid before, there to be tormented, and reſerved until that great and general day of Judgment, at which day they muſt Body and Soul, receive a finall ſentence from the Righteous Judge, and from that time be ſhut out from the preſence of God, into everlaſting woe and diſtreſs. But the godly, when the time of their departure is at hand, then alſo are the Angels of the Lord at hand; yea, they are ready waiting upon the Soul to conduct it ſafely into *Abrahams* Boſom. I do not ſay, but the Devils are oft times very buſie doubtleſs, and attending the Saints in their ſickneſs; I, and no queſtion but they would willingly deprive the Soul of Glory. But here is the comfort, as the Devils come from Hell to devour the Soul, (if it be poſſible at its departure) ſo the Angels of the Lord come from Heaven, to watch over and conduct the Soul (in ſpite of the Devil) ſafe into *Abrahams* Boſome.

David had the comfort of this, and ſpeaks it forth for the comfort of his Brethren. *Pſal* 34. 7. ſaying, *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* Mark, the Angel of the Lord encampeth round about his Children, to deliver them. From what? From

their enemies, of which the Devil is not the least. This is an excellent comfort at any time, to have the holy Angels of God to attend a poor man, or woman; but especially, it is comfortable in the time of distress, at the time of death, when the Devils beset the Soul with all the power that Hell can afford them. But now it may be, that the glorious Angels of God do not appear at the first, to the view of the Soul; nay, rather Hell stands before it, and the Devils ready, as if they would carry it thither. But this is the comfort, the Angels do always appear at the last, and will not fail the Soul, but will carry it safe into *Abrahams* Bosom. Ah Friend! consider, here is an ungodly man upon his death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the Children of God, for they have the Spirit to comfort them. Here is the ungodly, and they have no Christ to pray for their safe conduct to glory, but the Saints have an Intercessor. *John* 17. 9. Here is the World, when they die, they have none of the Angels of God to attend upon them; but the Saints have their company. In a word, the unconverted person when he dieth, he sinks into the bottomless pit. But the Saints, when they die, do ascend with, and by the Angels, into *Abrahams* Bosom, or into unto unspeakable glory. *Luke* 23. 43.

Again, it is said, that the rich man when he died,

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was buried, or put into the Earth; but when the Beggar died, he was carried by the Angels into *Abrahams* Bosome. The one is a very excellent stile, where he saith, he was carried by the Angels into *Abrahams* Bosome; it denotes the excellent condition of the Saints of God, as I said before; and not onely so, *but also the preciousnes of the death of the Saints in the eyes of the Lord*, Psal. 116. 15. that after Generations may see how precious in the sight of the Lord, the death of his Saints is, when he saith, they are carried by the Angels into *Abrahams* Bosom.

Thus many times, the Lord adorneth the death and departure of his Saints, to hold forth unto after Generations, how excellent they are in his eyes. It is said of *Enoch*, that God took him; of *Abraham*, that he died in a good old age; of *Moses*, that the Lord buried him; of *Elijah*, that he was taken up into Heaven; that the Saints sleep in Jesus; that they die in the Lord; that they rest from their labour; that their works follow them; that they are under the Altar; that they are with Christ; that they are in light; that they are to come with the Lord Jesus, to judge the World. All which sayings signifie thus much, That to die a Saint, is very great Honour and Dignity. But the ungodly are not so. The rich or ungodly die, and are buried, he is carried from his dwelling to the Grave,

and there he is buried, hid in the duſt; and his Body doth not ſo faſt mol'er and come to nought there, but his name doth ſtink as faſt in the World: as ſaith the holy Scripture, *The name of the wicked ſhall rot.* And indeed, the names of the godly are not in ſo much honour after their departure, but the wicked and their names, do as much rot. What a diſhonour to Poſterity, was the death of *Balaam*, *Agag*, *Achitophel*, *Haman*, *Judas*, *Herod*, with the reſt of their companions.

Thus the wicked have their names written in the Earth, and they do periſh and rot, and the name of the Saints do caſt forth a dainty ſavour to following Generations: and that the Lord Jeſus doth ſignifie where he ſaith, *The godly are carried by the Angels into Abrahams Boſom.* And that the wicked are nothing worth; where he ſaith, The ungodly die and are buried.

Verſe 23. *And in Hell he lift up his eyes, being in torment, and ſeeth* Abraham *afar off, and* Lazarus *in his Boſom.*

THE former Verſe ſpeaks onely of the departure of the ungodly out of this life, together, with the glorious conduct that the godly have into the Kingdom of their Father. Now our Lord doth ſhew in this Verſe, partly, what doth, and ſhall befall to the Reprobate after this life is ended,

died, where he ſaith, *And in Hell he lift up his eyes.*] That is, the ungodly after they depart this life, do lift up their eyes in Hell. From theſe words, may be obſerved theſe things.

1. That there is an Hell for Souls to be tormented in, when this life is ended. Mark, after he was dead and buried. *In Hell he lift up his eyes.*

2. That all that are ungodly, and do live and die in their ſins, ſo ſoon as ever they die, they go into Hell: he died, and was buried. *And in Hell he lift up his eyes.*

3. That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know well where they are, till they come into Hell, and that I gather from theſe words, *In Hell he lift up his eyes.* He was aſleep before, but Hell makes him lift up his eyes.

As I ſaid before, it is evident, that there is an Hell for Souls; yea, and Bodies too, to be tormented in after they depart this life, as is clear. Firſt, becauſe the Lord Jeſus Chriſt that cannot lie, did ſay, that after the ſinner was dead and buried, *In Hell he lift up his eyes.*

Now if it be objected, that Hell is here meant the Grave, that I plainly deny.

First, Because there the Body is not sensible of torment or ease; but in that Hell, into which the spirits of the damned depart, they are sensible of torment, and would be very willingly freed from it, to enjoy ease, which they are sensible of the want of; as is clearly discovered in this Parable. *Send Lazarus, that he may dip the tip of his finger in water, to cool my tongue.*

Secondly, It is not meant the Grave, but some other place, because the Bodies, so long as they lie there, are not capable of lifting up their eyes, to see the glorious condition of the Children of God, as the souls of the damned do. *In Hell he lift up his eyes.*

Thirdly, It cannot be the Grave, for then it must follow, that the Soul was buried there with the Body, which cannot stand with such a dead state as is here mentioned; for he saith, *The rich man died*; that is, his soul was separated from his body. *And in Hell he lift up his eyes.*

If it be again objected, that there is no Hell but in this life, that I do also deny, as I said before; after he was dead and buried, *In Hell he lift up his eyes.* And let me tell thee, O soul, whoever thou art, that if thou close not in savingly with the Lord Jesus Christ, and lay hold on what he hath done, and is doing in his own person for sinners, thou wilt find such an hell after this life is ended, that thou wilt not get out of again for ever and ever.

ever. And thou that art wanton, and doſt make but a mock at the Servants of the Lord, when they tell thee of the torments of hell, thou wilt find, that when thou departeſt out of this life, that Hell, even the hell which is after this life, will meet thee in thy Journey thither, and will with its helliſh crew give thee ſuch a ſad ſalutation, that thou wilt not forget it to all eternity, when that Scripture comes to be fulfilled on thy ſoul, in *Iſa.* 14. 9. *Hell from beneath is moved for thee, to meet thee at thy coming: it ſtirreth up the dead for thee, even all the chief ones of the earth: it hath raiſed from their Thrones all the Kings of the Nations. All they*, that is, that are in hell ſhall ſay, *Art thou become weak as we? Art thou become like unto us?* O ſometimes when I have had but thoughts of going to hell, and conſidered the everlaſtingneſs of their ruine that fall in thither; it hath ſtirred me up rather to ſeek to the Lord Jeſus Chriſt, to deliver me from thence, than to ſlight it, and make a mock at it.

And in hell he lift up his eyes.] The ſecond thing I told you, was this, That all the ungodly that live and die in their ſins, ſo ſoon as ever they depart this life, do deſcend into *Hell*. This is alſo verified by the words in this Parable, where Chriſt ſaith, He died and was buried, *and in hell he lift up his eyes. As the Tree falls, ſo it ſhall lie,*

whether it be to Heaven or Hell, Eccl. 11.3. And as Christ said to the Thief on the Cross, *This day shalt thou be with me in Paradise.* Even so the Devil in the like manner may say unto thy Soul, To morrow shalt thou be with me in hell. See then what a miserable case he that dies in an unregenerate state is in; he departs from a long sickness to a longer hell; from the gripings of death to the everlasting torments of hell. *And in hell he lift up his eyes.* Ah Friends! if you were but your selves, you would have a care of your Souls; if you did but regard, you would see how mad they are that slight the salvation of their souls. *O what will it profit thy soul to have pleasure in this life, and torments in hell*, Mark 8.36. Thou hadst better part with all thy sins and pleasures, and companions, or whatsoever thou delightest in, than to have Soul and Body to be cast into hell. *O then, do not now neglect our Lord Jesus Christ, lest thou drop down to hell*, Heb. 2.3. Consider, would it not wound thee to thine heart, to come upon thy death-bed, and instead of having the comfort of a well-spent life, and the merits of the Lord Jesus Christ, together with the comforts of his glorious Spirit: to have, first, the sight of an ill-spent life, thy sins flying in thy face, thy conscience uttering it self with Thunder-claps against thee, the thoughts of God terrifying of thee, death with his mercilesse paw seizing upon thee,

thee, the devils ſtanding ready to ſcramble for thy ſoul, and hell enlarging her ſelf, and ready to ſwallow thee up; and eternity of miſery and torment attending upon thee, from which there will be no releaſe. For mark, death doth not come alone to an unconverted ſoul, but with ſuch company, as were thou but ſenſible of, it would make thee tremble. I pray conſider that Scripture, *Rev.* 6.8. *And I looked, and beheld a pale horſe, and his name that ſate on him was Death, and hell followed with him.* Mark, death doth not come alone to the ungodly; no, but hell goeth with him. O miſerable Comforters! O miſerable Society! here comes death and hell unto thee. Death goeth into thy body, and ſeparates body and ſoul aſunder; hell ſtands without (as I may ſay) to embrace, or rather to cruſh thy ſoul between its everl ſting grinders. Then thy mirth, thy joy, thy ſinful delights will be eaſed when this comes to paſs; lo, it will come. Bleſſed are all thoſe, that through Chriſt Jeſus his merits, by faith, do eſcape theſe ſoul-murthering companions. *And in hell he lift up his eyes.*

The third thing you know that we did obſerve from theſe words, was this, *That ſome are ſo faſt aſleep, and ſecure in their ſins, that they ſcarce know where they are, untill they come into hell.* And that I told you I gather by theſe words, *In hell he lift*

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up his eyes. Mark, it was in hell that he lift up his eyes. Now some do understand by these words, that he came to himself, or began to consider with himself, or to think with himself in what an estate he was, and what he was deprived of; which is still a confirmation of the thing laid down by me. There it is that they come to themselves, that is, there they are sensible where they are indeed; Thus it fares with some men, that they scarce know where they are, till they lift up their eyes in hell. It is with these people, as with those that fall down in a swoun; you know if a man do fall down in a swoun in one room, though you take him up, and carry him into another, yet he is not sensible where he is, till he cometh unto himself, and lifteth up his eyes.

Truly thus it is to be feared, it is with many poor souls, they are so senseless, so hard, *so seared in their Conscience*, 1 Tim. 4. 2. that they are very ignorant of their state; and when death comes, it strikes them, as it were, into a swoun, (especially if they dye suddenly) and so they are hurried away, and scarce know where they are, *till in hell they lift up their eyes*; this is he who dyeth in his full strength, fully at ease and quiet, *Job* 21. 23.

Of this sort are they spoken of in *Psalm* 73. where he saith, *There are no bonds in their death but their strength is firm. They are not troubled as other folk neither are they plagued like other men.* And

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gain, *they ſpend their dayes in wealth, and in a moment*, mark, *in a moment*, before they are aware, they go *down to the grave*, Job 21. 17.

Indeed this is too much known by woful and daily experience, ſometimes when we go to viſit them that are ſick in the Towns and places where we live, Oh how ſenſleſs, how ſeared in their Conſciences are they? they are neither ſenſible of heaven, nor of hell; of ſin, nor a Saviour: ſpeak to them of their condition, and the ſtate of their ſouls, and you ſhall find them as ignorant as if they had no ſouls to regard. Others, though they lye ready to dye, yet they are buſying themſelves about their outward affairs, as though they ſhould certainly live here, even to live and enjoy the ſame for ever. Again, come to others, ſpeak to them about the ſtate of their ſouls, though they have no more experience of the new birth then a beaſt, yet will they ſpeak as confidently of their eternal ſtate, and the welfare of their ſouls, as if they had the moſt excellent experience of any man or woman in the world, ſaying, I ſhall have Peace. *Deut.* 29. 19. When as I ſaid even now, the Lord knows they are as ignorant of the new birth, of the nature and operation of Faith, of the witneſs of the Spirit: as if there were no new birth, no faith, no witneſs of the Spirit of Chriſt in any of the Saints in the world. Nay, thus many of them are, even an hour or leſs before their departure.

ture. Ah poor ſouls, though they may go away here *like a lamb*, as the world ſayes, yet if you could but follow them a little, to ſtand and liſten, ſoon after their departure; it is to be feared, you ſhould hear them roar like a Lyon at their firſt entrance into Hell, far worſe then ever did *Corah*, &c. when they went down quick into the ground, *Numb.* 16. 31, 32, 33, 34, 35.

Now by this one thing doth the devil take great advantage on the hearts of the ignorant, ſuggeſting unto them, that becauſe the party deceaſed, departed ſo quietly, without all doubt they are gone to reſt and joy; when alas, it is to be feared, the reaſon why they went away ſo quietly, was rather becauſe they were ſenſleſs and hardned in their Conſciences; yea, dead before in ſins and treſpaſſes. For had they had but ſome awakenings on their death beds, as ſome have had, they would have made all the Town to ring of their doleful condition: But becauſe they are feared and ignorant, and ſo depart quietly, therefore the world takes heart at graſs, (as we uſe to ſay) and make no great matter of living and dying they cannot tell how, therefore pride compaſſeth them as a chain, *Pſal.* 73. 5, 6. But let them look to themſelves, for if they have not an intereſt in the Lord Jeſus, now while they live in the world, they will, whether they dye raging or ſtill-go unto the ſame place, *and lift up their eyes in hell.*

O my friends, did you but know what a miserable condition they are in, that go out of this world without an interest in the Son of God, it would make you smite upon your thigh, and in the bitterness of your souls cry out, *Acts* 16. 29, 30, 31. *Men and brethren, what shall we do to be saved?* And not only so, but thou wouldest not be comforted, until thou didst find a rest for thy soul in the Lord Jesus Christ.

Verse 23. *And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosome.*

Something in brief I have observed from the first part of this verse, namely from these words, *And in hell he lift up his eyes.* And indeed I have observed but something, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as touched in this saying, and that is this, Methink the Lord Jesus Christ doth hereby signify, that men are naturally unwilling to see or take notice of their sad state, I say by nature; but though now they are willingly ignorant, yet in hell they shall lift up their eyes. That is, in hell they shall see and understand their miserable condition; and therefore to these words, *In hell he lift up his eyes*, he added, *being in torment.* As if he had said, Though once they shut their eyes, though once they were 2 *Pet.* 3. 5. willingly ignorant, yet

when

when they depart into hell, they shall be so miserably handled and tormented, that they shall be forced to lift up their eyes. While men live in this world, and are in a natural state, they will have a good conceit of themselves, and of their condition; they will conclude that they are Christians, that *Abraham* is their father, *Matth.* 3. 7, 8. and their state to be as good as the best; they will conclude they have faith, the Spirit, good hope, and an interest in the Lord Jesus Christ: but then, when they drop into hell, and lift up their eyes there, and behold, first their soul to be in extream torments; their dwelling to be the bottomless pit; their company thousands of damned souls; also the innumerable company of devils; and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them; then they will begin to be awakened, who all their life time were in a dead sleep. I say, when this comes to pass, Lo it will, then in hell they shall lift up their eyes, in the midst of torments they shall lift up their eyes.

Again, you may observe from these words, *And in hell he lift up his eyes being in torment.* That the time of the ungodly mens smarting for their sins, will be in the torments of hell. Now here I am put to a stand, when I consider the torments of hell, into which the damned do fall. O unspeakable torments! O endless torments! Now that thy

thy ſoul might be made to flee from theſe intolerable torments, into which the damned do go. I ſhall ſhew you briefly what are the torments of hell. Firſt, by the names of it. Secondly, by the ſad ſtate thou wilt be in, if thou commeſt there. Firſt, the names: It is called *a never dying worm*, Mark 9. It is called *an oven, fire hot*, Malach. 4. 1. It is called *a furnace, a fiery furnace*, Mat. 13. It is called *the bottomleſs pit, the unquenchable fire, fire and brimſtone, hell fire, the lake of fire, devouring fire, everlaſting fire, eternal fire, a ſtream of fire*. Rev. 21.

Firſt, one part of thy torments will be this, thou ſhalt have a full ſight of all thy ill ſpent life from firſt to laſt, though here thou canſt ſin to day, and forget it by to morrow; yet there thou ſhalt be made to remember how thou didſt ſin againſt God at ſuch a time, and in ſuch a place, for ſuch a thing, and with ſuch an one, which will be an hell unto thee. *Pſal.* 50. 21. *God will ſet them in order before thine eyes.*

2. Thou ſhalt have the guilt of them all lye heavy on thy ſoul, not only the guilt of one or two, but the guilt of them altogether, and there they ſhall lye in thy ſoul, as if thy belly were full of pitch, and ſet on a light fire. Here men can ſometimes think on their ſins with delight, but there with unſpeakable torment; for that I underſtand to be the fire that Chriſt ſpeaketh of, which

which ſhall never be quenched, *Mark* 8. 43, 44, 45, 46. While men live here, O how doth the guilt of one ſin ſometimes cruſh the ſoul, it makes a man in ſuch plight, that he is weary of his life, ſo that he can neither reſt at home nor abroad, neither up nor in bed. Nay, I do know, that they have been ſo tormented with the guilt of one ſinful thought, that they have been even at their wits end, and have hanged themſelves. But now when thou comeſt into hell, and haſt not only one or two, or an hundred ſins with the guilt of them all on thy ſoul and body; but all the ſins that ever thou didſt commit ſince thou cameſt into the world, altogether clapt on thy conſcience at one time, as one ſhould clap a red hot iron to thy breaſts, and there to continue to all eternity, this is miſerable.

3. Again, then thou ſhalt have brought into thy remembrance, the ſlighting of the Goſpel of Chriſt; here thou ſhalt conſider how willing Chriſt was to come into the world to ſave ſinners, and for what a trifle thou didſt reject him. This is plainly held forth in *Eſay* 28. where ſpeaking of the Lord Jeſus Chriſt, the foundation of ſalvation, ver. 16. he ſaith of them that reject the Goſpel, that when the overflowing ſcourge doth paſs through the earth, (which I underſtand to be at the end of the world) then ſaith he, *It ſhall take you morning by morning, by day and by night ſhall it*

paſs

pas's over you; that is, continually without any intermission. *And it shall be a vexation only to hear the report.* A vexation, that is, a torment, or a great part of hell only to understand the report, to understand the good tydings that came into the world by Christs death for poor sinners, and you will find this to be verily the mind of the Spirit, if you compare it with Chap. 53. of *Esay* verse 1. where he speaks of mens turning their backs upon the tenders of Gods grace in the Gospel, he saith, *Who hath believed our report*, or the Gospel declared by us? Now this will be a mighty torment to the ungodly, when they shall understand the goodness of God was so great, that he even sent his Son out of his bosome to dye for sinners, and yet that they should be so foolish, as to put him off from one time to another; that they should be so foolish, as to lose heaven, and Christ, and eternal life in glory, for the society of a company of drunkards; that they should lose their souls for a little sport, for this world, for a Rumpet, for that which is lighter then vanity and nothing. I say, this will be a very great torment unto thee.

4. Another part of thy torment will be this, Thou shalt see thy friends, thy acquaintance, thy neighbours; nay, it may be thy Father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others, in the Kingdome of heaven, and thy self thrust out. *Luke* 13. 28.

There shall be weeping, &c. when you shall see Abraham, (your father) *and Isaac, and Jacob,* (together with your brethren) *the Prophets in the Kingdome of heaven, and your selves thrust out.* Nay, saith he, *There shall come from the East, and from the West,* that is, those that thou didst never see in all thy life before, *and they shall sit down with thy friends, and thy neighbours, thy wife and thy children, in the Kingdome of Heaven,* and thou for thy sins and disobedience shalt be shut, nay, *thrust out.* O wonderful torment!

5. Again, thou shalt have none but a company of damned souls, with an innumerable company of devils to keep company with thee. While thou art in this World, the very thoughts of the devils appearing to thee, makes thy flesh to tremble, and thine hair ready to stand upright on thy head. But O what wilt thou do, when not only the supposition of the devils appearing, but the real society of all the devils in hell be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits end, and be ready to run stark mad again for anguish and torment.

6. Again, that thou mightest be tormented to purpose, the mighty God of heaven will lay as great wrath and vengeance upon thee, as ever he can, by the might of his glorious power. As I said before, Thou shalt have his wrath, not by drops,

drops, but by whole ſhowres ſhall it come thunder, thunder upon thy body and ſoul ſo faſt, and ſo thick, that thou ſhalt be tormented out of meaſure. And ſo ſaith the Scripture, 2 *Theſ.* 1. 9. ſpeaking of the wicked, *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, when the Saints ſhall be admiring his goodneſs and glory.*

Again, this thou ſhalt have, as I ſaid before, without any intermiſſion, thou ſhalt not have any eaſe ſo long as while a man may turn himſelf round: thou ſhalt have it alwayes every hour, day and night: for their worm never dyes, but alwayes gnaws, and their fire is never quenched. As it is written in *Mark* 9.

7. Again, in this condition thou muſt be for ever, and that is as ſad as all the reſt. For if a man were to have all his ſins laid to his charge, and communion with the devils, and as much wrath as the great God of heaven can inflict upon them. I ſay, if it were but for a time, even ten thouſand years, and ſo end, there would be ground of comfort, and hopes of deliverance; but here is thy miſery, this is thy ſtate for ever, here thou muſt be for ever: when thou lookeſt about thee, and ſeeſt what an innumerable company of howling devils thou art amongſt, thou ſhalt think this again, this is my portion for ever. When thou haſt been in hell ſo many thouſand years as there are

ſtars in the firmament, or drops in the Sea, or ſands on the ſea-ſhore, yet thou haſt to lye there for ever. O this one word *ever*, how will it torment thy Soul.

Friends, I have only given a very ſhort touch of the torments of Hell. O! I am ſet, I am ſet, and am not able to utter what my mind conceives of the torments of Hell. Yet this let me ſay to thee, accept of Gods mercy through our Lord Jeſus Chriſt, leſt thou feel that with thy Conſcience, which I cannot expreſs with my Tongue, and ſay, I am ſorely tormented in this flame.

And ſeeth Abraham *afar off, and* Lazarus *in his Boſome*]

When the damned are in this pitiful ſtate, ſurrounded with fears, with terrours, with torment and vengeance; one thing they ſhall have, which is this, they ſhall ſee the happy and bleſſed ſtate of Gods Children: he ſeeth *Abraham* afar off, and *Lazarus* in his Boſom, which as I ſaid before, is the happy ſtate of the Saints, when this life is ended. This now ſhall be ſo far from being an eaſe unto them, that it ſhall moſt wonderfully aggravate or heighten their torment, as I ſaid before. There ſhall be weeping, or cauſe of lamentation, when they ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, in the Kingdom of Heaven, and themſelves thruſt out.

2. Obſerve, thoſe that die in their ſins, are far from

from going to Heaven; He ſeeth *Abraham* a far off, and *Lazarus* in his Boſom. And indeed, it is juſt with God, to deal with them that die in their ſins, according to what they have done; and to make them who are far from Righteouſneſs now, to ſtand far from Heaven to all Eternity. *Hearken to this ye ſtout-hearted, that are far from Righteouſneſs*, and that are reſolved to go on in your ſins; when you die, you will be far from Heaven; you will ſee *Lazarus*, but it will be afar off. Again, *he ſeeth* Abraham *afar off, and* Lazarus *in his Boſome.*

Theſe are ſome of the things that the damned do behold, ſo ſoon as they come into torment. Mark, *And he ſeeth* Lazarus *in Abrahams Boſome. Lazarus*, Who was he? Why, even he that was ſo ſlighted, ſo diſregarded, ſo undervalued by this ungodly one, while he was in the World; he ſeeth *Lazarus* in his Boſome.

From whence obſerve, That thoſe who live and die the enemies of the Saints of God; let them be never ſo great or ſtout; let them bear never ſo much ſway while they are in the World; let them brag and boaſt never ſo much while they are here, they ſhall in ſpight of their teeths ſee the Saints, yea, the poor Saints, even the *Lazarus*'s, or the ragged ones that belong to Jeſus, to be in a better condition then themſelves. O who do you think, was in the beſt condition, or who do you think,

saw themselves in the best condition, he that was in Hell, or he that was in Heaven? He that was in darkness, or he that was in light? He that was in everlasting joy, or he that was in everlasting torments? The one with God, Christ, Saints, Angels: the other in tormenting flames, under the curse of Gods eternal hatred, with the Devils and their Angels, together with an innumerable company of howling, roaring, cursing, ever burning Reprobates. Certainly, this observation will be easily proved to be true here in this World, by him that looks upon it with an understanding heart, and will clear it self to be true in the World to come, by such as shall go either to Heaven or to Hell.

2. The second Observation from these words, *And seeth* Abraham *afar off, and* Lazarus *in his Bosom*, is this, They that are the persecutors of the Saints of the Lord now in this World, shall see the Lords persecuted ones, to be they that are so highly esteemed by the Lord, as to sit, or to be in *Abrahams* bosom (in everlasting glory) though the enemies to the Children of God, did so lightly esteem them, that they scorn to let them gather up the Dogs meat that falls under their Table: this is also verified, and held forth plainly by this Parable. And therefore be not grieved, O you that are the tempted, persecuted, afflicted, sighing, praying Saints of the Lord, though your adversaries

ries look upon you now with a diſdainful, ſurly, rugged, proud, and haughty countenance, yet the time ſhall come, when they ſhall ſpie you in *Abrahams* Boſom.

I might enlarge upon theſe things, but ſhall leave them to the Spirit of the Lord, which can better by ten thouſand degrees, enlarge them on thy heart and conſcience, then I can upon a piece of paper. Therefore leaving theſe to the bleſſing of the Lord, I ſhall come to the next Verſe, and ſhall be brief in ſpeaking to that alſo, and ſo paſſe to the reſt.

Verſe 24. *And he cryed, and ſaid, Father* Abraham, *have mercy upon me, and ſend* Lazarus, *that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.*

YOu know I told you the 22*th* Verſe, is a diſcovery of the departure of the godly, and the ungodly out of this life; where he ſaith, *The beggar died, and the rich man alſo died.* The 23. Verſe, is a diſcovery of the proper places, both of the godly, and the ungodly after death; one being in *Abrahams* Boſom, or in glory, the other in Hell. Now this 24 Verſe, is a diſcovery of part of the too late repentance of the ungodly, when

they are dropt down into Hell. *And he cryed, and said, Father* Abraham, *have mercy upon me.*]

From these words, *And he cryed*, we may observe, first, What a change the ungodly will have, when they come into Hell. He cried; it is like he was laughing, jesting, jeering, drinking, mocking, swearing, curling, prating, persecuting of the godly in his prosperity, among his filthy companions; but now the case is otherwise, now he is in another frame, now his proud, stout, currish carriage is come down. *And he cryed.* The laughter of the ungodly will not last always, but will be sure to end in a cry, *The triumphing of the wicked is short*, Job 20. 5. Consider, you must have a change, either here or in Hell. If you be not new creatures, regenerate persons, new-born Babes in this World before you go hence, your note will be changed, your conditions will be changed: for if you come into Hell, you must *cry*. O did but the singing drunkards, when they are making merrie on the Ale-bench, think on this, it would make them change their note, and *cry*, What shall I do? whither shall I go when I die? But as I said before, the Devil, as he labours to get poor souls to follow their sins, so he labours also to keep the thoughts of eternal damnation out of their mindes; and indeed, these two things are so nearly linked together, that the Devil cannot well get the Soul to go on in sin with delight, unless

leſs he can keep the Thoughts of that terrible after-clap out of their minds.

But let them know, that it ſhall not always be thus with them; for if when they depart, they drop down into Eternal Deſtruction, they ſhall have ſuch a ſence of their ſins, and the puniſhment due to the ſame, that it ſhall make them to *cry*. *And he cryed*. O what an alteration will there be among the ungodly, when they go out of this World! it may be a Fortnight or a Moneth before their departure, they were light, ſtout, ſurly, drinking themſelves drunk, ſlighting God's People, mocking at goodneſs, and delighting in ſin; following the World, ſeeking after Riches, faring deliciouſly, keeping company with the braveſt; but now they are dropt down into Hell, *they cry*. A little while ago they were painting their Faces, feeding their Luſts, following their Whores, robbing their Neighbours, telling of Lies, following of Plays, and Sports, to paſs away the time; but now they are in Hell, they do *cry*. It may be laſt Year they heard ſome good Sermons, was invited to receive Heaven, was told their ſins ſhould be pardoned, if they cloſed in with Jeſus; but refuſing his profers, and ſlighting the Grace that was once tendered, they are now in Hell, and do *cry*.

Before they had ſo much time (they thought) that they could not tell how to ſpend it, unleſs it

were

were in Hunting, and Whoring, in dancing and playing, and spending whole hours; yea, days, nay weeks, in the Lusts of the Flesh, but when they depart into another place, and begin to lift up their Eyes in Hell, and consider their miserable, and irrecoverable condition, *they will cry.*

O what a condition wilt thou fall into, when thou dost depart this World, if thou depart unconverted, and not born again, thou hadst better have been smother'd the first hour thou wast born; thou hadst better have been plucked one Limb from another; thou hadst better have been made a Dog, a Toad, a Serpent; nay, any other Creature in the visible World, than to die unconverted; and this thou wilt find to be true, when in *Hell thou dost lift up thine Eyes, and dost cry.*

Here then before we go any further, you may see, that it is not without good ground, that these words are here spoken by our Lord, That when any of the ungodly do depart into Hell, *they will cry.* Cry, why so?

1. They will cry to think, that they should be cut off from the Land of the Living, never more to have any footing therein.

2. They will cry to think, that the Gospel of Christ should be so often proffered them, and yet they are not profited by it.

3. They will cry to think, that now, though they

they would never ſo willingly repent and be ſaved, yet they are paſt all Recovery.

4. They will cry to think, that they ſhould be ſo fooliſh as to follow their pleaſures, when others were following of Chriſt, *Luke* 13.28.

5. They will cry to think, that they muſt be ſeparated from God, Chriſt, and the Kingdom of Heaven, and that for ever.

6. To think, that their crying will now do them no good.

7. To think, that at the Day of Judgment, they muſt ſtand at the left hand of Chriſt, among an innumerable Company of the Damned Ones.

8. They will cry to think, that *Lazarus*, whom once they ſlighted, muſt be of them that muſt ſit with Chriſt to judge, or together with Chriſt, to paſs a Sentence of Condemnation on their Souls for ever and ever, 1 *Cor.* 6.2,3.

9. Cry to think, that when the Judgment is over, and others are taken into the everlaſting Kingdom of Glory, then thou muſt depart back again into that Dungeon of Darkneſs, from whence thou cameſt out, (to appear before that terrible Tribunal) where thou ſhalt be tormented ſo long as Eternity laſts, without the leaſt intermiſſion or eaſe.

How ſayeſt thou, O thou wanton, proud, ſwearing, lying, ungodly Wretch, whether this be to be ſlighted, and made a mock at. And again, tell me now,

now, if it be not better to leave sin, and to close in with Christ Jesus, notwithstanding that Reproach thou shalt meet with for so doing, than to live a little while in this World in pleasures, and feeding thy Lusts, in neglecting the welfare of thy Soul and refusing to be justified by Jesus, and in a moment to drop down to Hell, and to *cry*? O consider, I say consider betimes, and put not off the Tenders of the Grace of our Lord Jesus Christ, lest you lift up your Eyes in Hell, and cry for anguish of Spirit.

And he cryed and said, Father Abraham *have mercy upon me, and send* Lazarus, *&c.*

These words do not onely hold forth the lamentable Condition of the Damned, and their lamentable howling and crying out under their anguish of spirit, but also they do signifie to us (as I said before) their too late Repentance; and also, that they would very willingly, if they might, be set at liberty from that everlasting misery, that by their sins they have plunged themselves into. I say, these words do hold forth a desire that the Damned have, to be delivered from those Torments that they now are in: *O Father* Abraham, saith he, *have mercy upon me, and send* Lazarus, *that he may dip the tip of his finger in water, and cool my Tongue, for I am tormented in this flame.* These words, Father *Abraham*, may have some difficulty in them. It is possible, that some may think them

to

to be meant of *Abraham*, and thoſe; or him that crieth out here, to be the Jews. Or it may be ſome may underſtand it to be GOD, or Jeſus Chriſt his Son, which I rather ſuppoſe it may be, that is here cried out unto, becauſe you find the ſame Cry to him, as it were uttered by the ungodly in other places of the Scripture; as in *Luke* 13. verſ. 25, 26. *Then ſhall they ſay, Lord, Lord, we have eat and drunk in thy preſence, and thou haſt taught in our ſtreets.* Nay more, *In thy Name have we caſt out Devils, and in thy Name done many wonderful Works.* This was juſt at their rejection. And again in *Matth.* 25. 11. They cry again to him, even to Jeſus, *Lord, Lord, open to us.* And he there again gives them a Repulſe, as alſo in this Parable. But however, or whoſoever *Abraham* is, yet theſe Truths may be obſerved from the words.

1. That the Damned, when in an irrecoverable eſtate, will ſeek for, or deſire deliverance from the Wrath that they are, and ſhall be in for Eternity. Surely, in the Floud of great Waters, they ſhall not come nigh unto him.

2. That they will pray (if I may ſo call it) earneſtly for deliverance from their miſerable eſtate. Theſe two Things are clear from the words. For mark, He not onely ſaid, *Father* Abraham, *have mercy upon me.* But he cried, and ſaid, *Father* Abraham *have mercy on me.* From whence, take a third obſervation, and that is, There is a time coming,

coming, wherein though men shall both cry and pray, yet they are like to have no mercy at the Hands of God; for so was this man served, as I shall further shew by and by when I come to it.

Some People are so deluded by the Devil, as to think that God is so merciful, as to own or regard any thing for prayer; They think any thing will go for currant and good satisfaction, while they are here in this World, through ignorance of the true nature of the Mercy of GOD, and the knowledge in what way God is satisfied for Sinners. Now I say, through ignorance they think, that if they do but mutter over some form of prayers, though they know not what they say, nor what they request, yet God is satisfied, yea, very well satisfied with their doings; when alas! there is nothing less. O Friends, I beseech you to look about you, and seek in good earnest for the Spirit of Christ, so to help you now, to strive and pray, and to inable you to lay hold of Christ, that your Souls may be saved, lest the time come, that though you cry and pray, and wish also that you had laid hold on the Lord Jesus, yet you must, and shall be damned.

Then again, you may see, that though God be willing to save Sinners at some time, yet this time do he not always last. No, he that can find in his heart to turn his back upon Jesus Christ now, shall have the back turned upon him hereafter,

when

when he may cry and pray for mercy, and yet go without it. God will have a time to meet with them, that now do not seek after him: They shall have a time, yea, time enough hereafter to repent their Folly, and to befool themselves, for turning their backs upon the Lord Jesus Christ. *I will laugh at their Calamities*, saith he, *and mock when their fear cometh*, Prov. 1, 26, 27.

Again, this should admonish us to take time while it is proffered, lest we repent us of our unbelief and Rebellion, when we are deprived of it. Ah Friends! Time is precious, an hours time to hear a Sermon is precious: I have sometimes thought thus with my self, *Set the case the Lord should send two or three of his Servants the Ministers of the Gospel, to Hell among the Damned with this Commission; Go ye to Hell, and preach my Grace to those that are there: Let your Sermon be an hour long, and hold forth the Merits of my Sons Birth, Righteousness, Death, Resurrection, Ascension, and Intercession, with all my Love in him, and proffer it to them; telling them, that now once more, and but once, do I proffer the means of Reconciliation to them.* They who are now roaring, being past hope, would then leap at the least proffer of Mercy: Oh they that could spend whole Days, Weeks, nay Years, in rejecting the Son of God, would now be glad of one Tender of that Mercy. *Father*, saith he, *have mercy on me.*

Again,

Again, from these words you may observe, that Mercy will be welcome, when Souls are under Judgment: Now his Soul is in the fire, now he is under the Wrath of God, now he is in Hell, there to be tormented; now he is with the Devils and damned Spirits, now he feels the Vengeance of God: Now, oh now, *have mercy on me.* Here you may see, that *Mercy* is prized by them that are in Hell, they would be glad if they could have it. *Father have Mercy on me; For my poor Souls sake send me a little Mercy.*

And send Lazarus, *that he may dip the tip of his finger in water, and cool my Tongue.*

These words do not only hold forth, that the ungodly have a desire of Mercy, but what those Mercies are, that these poor Creatures would be glad of.

As first, To have the company of a *Lazarus*, granted to them, *Father* Abraham *have mercy upon me, and send* Lazarus. Now *Lazarus* was he that was beloved of God, and also he that was hated of them. Therefore,

2. Observe, That those Saints that the World in their Life-time could not endure, now they are departed, they would be glad to have society with them. O now send *Lazarus*, though the time was when I cared not for him, yet now let me have some Society with him.

Though

Though the world disregard the society of Gods children now, yet there is a time coming in which they would be glad to have the least company with them. Nay, do but observe, those of the Saints that are now most rejected by them, even from them shall they be glad of comfort, if it might be. *Send Lazarus*; he that I slighted more than my dogs, he that I could not endure should come into my house, but must lye at my gate, send him: Now *Lazarus* shall be welcome to me, now do I desire some comfort from him; but he shall go without it.

From whence again observe, That there is a time coming, O ye surly dogged persecutors of the Saints, that they shall slight you as much as ever you slighted them. You have given them many an hard word, told many a lie of them, given them many a blow: And now in your greatest need and extremity they shall not pity you. The Righteous shall rather rejoyce when he seeth the vengeance of God upon thee, *Psal.* 58. 10.

Again, *Send Lazarus*. From whence observe, *That any of the Saints shall then be owned by you to be Saints.* Now ye look upon them to be of the Sect with *Hymeneus* and *Philetus*, but then you shall see them to be the *Lazarus's* of God, even Gods dear Children. Though now the Saints of the Lord will not be owned by you, because they

are beggerly, poor, low, contemptible among you, yet the day is coming that you shall own them, desire their company, and wish for the least courtesie from them.

Send Lazarus *that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.*

Thus shall the souls that abide in their sins, cry out in the bitterness of their spirits, with wonderful anguish and torment of conscience, without intermission; *that he may dip the tip of his finger in water and cool my tongue.* That he, namely, the man who before I scorned should eat with the dogs of my flock, that before I slighted and had no regard of, that I shut out of door, send him, *that he may dip the tip of his finger in water and cool my tongue.*

Now these words, *that he may dip the tip of his finger in water, &c.* do hold forth the least friendship, or favour; As if he should have said, Now I would be glad of the least mercy, now I would be glad of the least comfort, though it be but one drop of cold water on the tip of his finger. One would have thought that this had been a small request, a small courtesie, one drop of water, what is that? Take a pail full of it, if that will do thee any good. But mark, he is not permitted to have so much as one drop, not so much as a man may hold upon the tip of his finger. This signifies,

That

That they that fall ſhort of Chriſt, ſhall be tormented even as long as eternity laſteth, and ſhall not have ſo much as the leaſt eaſe, no not ſo long as while a man may turn himſelf round, not ſo much leave as to ſwallow his ſpittle, *not a drop of cold water.*

O that theſe things did take place in your hearts, how would it make you to ſeek after reſt for your ſouls before it be too late, before the Sun of the Goſpel be ſet upon you.

Conſider, I ſay, the miſery of the ungodly that they ſhall be in, and avoid their vices by cloſing in with the tenders of mercy, leſt you partake of the ſame portion with them, and cry out in the bitterneſs of your ſouls, *One drop of cool water and cool my tongue.*

For I am tormented in this flame.

Indeed the reaſon why the poor world do not ſo earneſtly deſire for mercy is, partly becauſe they do not ſo ſeriouſly conſider the torment that they muſt certainly fall into if they die out of Chriſt. For let me tell you, did but poor ſouls indeed conſider that wrath that doth by right fall to their ſhares becauſe of their ſins againſt God, they would make more haſte to God through Chriſt for mercy then they do. Then we ſhould have them ſay, it is good cloſing with Chriſt to day before we fall into ſuch diſtreſs.

But why is it said, *Let him dip the tip of his finger in water and cool my tongue?* Because that as the several members in the body have their share in sin, and committing of that, so the several members of the body, shall at that time be punished for the same. Therefore when Christ is admonishing his disciples, that they should not turn aside from him; and that they should rather fear and dread the power of their God than any other power, he saith, *Fear him therefore, that can cast both [body] and soul into hell*, Luke 12. 4 And again, *Fear him that can destroy both soul and body in hell.* Here is not one member only, *but all the body*, the whole body, of which the hands, feet, eyes, ears, and tongue are members. And I am perswaded, that though this may be judged carnal by some now, yet it will appear to be a truth then to the greater misery of those who shall be forced to undergo, that which God in his just Judgment shall inflict upon them. O then they will cry, one dram of ease for my cursing, swearing, lying, jearing tongue. Some ease for my bragging, braving, flattering, threatning, dissembling tongue: Now men can let their tongues run at randome as we use to say, now they will be apt to say, *Our tongues are our own, who shall controle them? Psal.* 12. 4. But then they will be in another mind. Then O that I might have a little ease for my deceitful tongue.

Me-

Methinks sometimes to consider how some men do let their tongues run at random, it makes me marvel. Surely, they do not think they shall be made to give an account for their offending with their tongue. Did they but think they shall be made to give an account to him who is ready *to judge the quick and the dead*, surely they would be more wary of, and have more regard unto their tongue.

The tongue, saith *James*, *is an unruly member full of deadly poyson, it setteth on fire the whole frame of nature, and is set on fire of hell*, Jam. 2. The tongue, how much mischief will it stir up in a very little time? How many blows and wounds doth it cause? How many times doth it (as *James* saith) curse man? How oft is the tongue made the conveyer of that hellish poyson that is in the heart, both to the dishonour of God, the hurt of its neighbours, and the utter ruine of its own soul? And do you think the Lord will sit still (as I may say) and let thy Tongue run as it lists, and yet never bring you to an account for the same? No, sly; *The Lord will not always keep silence, but will reprove thee, and set thy sins in order before thine eyes*. O sinner. Yea, and thy Tongue, together with the rest of thy members, shall be tormented for sinning. And I say, I am very confident that though this be made light of now, yet the time is coming, when many poor souls will

rue the day that ever they did ſpeak with a tongue: O, will one ſay, that I ſhould ſo diſregard my tongue. O that I, when I ſaid ſo and ſo, had before bitten off my tongue! that I had been born without a tongue! my tongue, my tongue, a little water to cool my tongue, for I am tormented in this flame; even that flame that my tongue, together with the reſt of my members, by ſinning have brought me to. Poor Souls now will let their tongues ſay any thing for a little profit, for two pence or three pence gain. But, O what a grief will this be at that day, when they together with their tongue muſt ſmart for that which they by their tongues have done while they were in this world. Then you that love your ſouls, look to your tongues, leſt you bind your ſelves down ſo faſt to hell with the ſins of your tongues, that you will never be able to get looſe again to all eternity. *For by thy words thou ſhalt be condemned*, if thou have not a care of thy tongue. *For I ſay unto you, that for every idle word that men ſhall ſpeak, he ſhall give an account thereof in the day of judgment*, Matth. 12. 36.

Verſe

Verſe 25. *But Abraham ſaid, Son, remember, that thou in thy life-time hadſt thy good things, and likewiſe Lazarus evill things, now he is comforted, and thou art tormented.*

THeſe words are the anſwer to the requeſt of the damned. The Verſe before (as I told you) is a diſcovery of the deſires they have after they depart this world. Here is the anſwer, *Son, Remember*, &c.

The anſwer ſignifies thus much, That inſtead of having any relief or eaſe, they are her by the more tormented, and that by freſh recollections, or by bringing afreſh their former ill-ſpent life, while in the world, into their remembrance: *Son, Remember*, thou hadſt good things in thy life-time; As much as if he had ſaid, Thou art now ſenſible what it is to loſe thy Soul, thou art now ſenſible what it is to put off repentance; thou art now ſenſible that thou haſt befooled thy ſelf in that thou didſt ſpend that time in ſeeking after outward, momentary, earthly things, which thou ſhouldeſt have ſpent in ſeeking to make Jeſus Chriſt ſure to thy ſoul; and now through thy anguiſh of ſpirit, in the pains of hell thou wouldſt enjoy that which in former time thou didſt make light of; but alas, thou art here beguiled and altogether diſappointed, thy crying will now

avail thee nothing at all, *This is not the acceptable time.* 2 *Cor.* 6. 2. This is not a time to answer the desires of damned Reprobates; If thou hadst cryed out in good earnest while grace was offered, much might have been, but then thou wert careless, and didst turn the forbearance and goodness of God into wantonness: wert thou not told, that these who would not hear the Lord when he did call, should not be heard (if they turned away from him) when they did call, *Prov.* 1. 24. & 28. *But contrariwise he would laugh at their calamity, and mock when their fear did come.*

Now therefore instead of expecting the least drop of mercy and favour, call into thy mind how thou didst spend those days which God did permit thee to live; I say, remember, that in thy life-time thou didst behave thy self rebelliously against the Lord, in that thou wert careless of his Word and Ordinances, yea, and of the welfare of thine own soul also: therefore, now I say, instead of expecting or hoping for any relief, thou must be forced to call to remembrance thy filthy waies, and feed upon them to thine everlasting astonishment and confusion.

From these words therefore which say, *Remember that thou in thy life time hadst thy good things.* There are these things to be taken notice of.

1. They

1. They that by putting off repentance, and living in their ſins, loſe their ſouls, ſhall inſtead of having the leaſt meaſure of comfort, when they come into hell, have their ill-ſpent life alwayes very freſh in their remembrance. While they live here, they can ſin and forget it, but when they depart they ſhall have it before them, they ſhall have a remembrance, or their memory notably enlightened, and a clearer, and a continual ſight of all their wicked practices, that they wrought and did while they were in the World. *Son, remember*, ſaith he, then you will be made to remember. 1. How you were born in ſin, and brought up in the ſame.

2. Remember how thou hadſt many a time the Goſpel preached to thee for taking away of the ſame, by him whom the Goſpel doth hold forth.

3. Remember that out of love to thy ſins and luſts, thou didſt turn thy back on the tenders of the ſame Goſpel of good tidings and peace.

4. Remember that the reaſon why thou didſt loſe thy Soul was, becauſe thou didſt not cloſe in with free grace, and the tenders of a loving and freehearted Jeſus Chriſt.

5. Remember how near thou waſt to turning at ſuch and ſuch a time, only thou waſt willing to give way to thy luſts when they wrought, to drunkards when they called, to pleaſures when they proffered themſelves, to the cares and incumbrances

ces of the world, which like so many thorns did choak that or those convictions that were set on thy heart.

6. Remember how willing thou wast to satisfy thy self with an Hypocrites hope, and with a notion of the things of God without the real power and life of the same.

7. Remember how thou, when thou wert admonished to turn, didst put off turning and repenting till another time.

8. Remember how thou didst dissemble at such a time, lie at such a time, cheat thy neighbour at such a time, mock, flout, scoff, taunt, hate, persecute the people of God at such a time, in such a place, among such company.

9. Remember that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain companions to sin against him; while the Saints were a praying, thou wert a cursing; while they were speaking good of the name of God, thou wert speaking evil of the Saints of God. O then thou shalt have a *scalding hot remembrance* of all thy sinful thoughts words and actions, from the very first to the last of them that ever thou didst commit in all thy life time: Then thou wilt find that Scripture to be a truth, (*Deut.* 28. 65. 66, 67.) *The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt*

before

before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life. In the morning, thou ſhalt ſay, would God it were even: and at even thou ſhalt ſay, would God it were morning; for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee. Nay, thou wilt find worſe things to thy wo then this Scripture doth manifeſt. For indeed there is no tongue able to expreſs the horrour, terrour, torment, and eternal miſery, that thoſe poor ſouls ſhall undergo, without the leaſt mitigation or eaſe and a very great part of it ſhall come from that quick, full, and continual remembrance of their ſins that they ſhall have. And therefore there is much weight in theſe words, *Son, remember that thou in thy life time hadſt thy good things.*

From theſe words you ſee this is to be obſerved, that the ungodly ſhall remember, or have in remembrance the miſpending their lives, *Remember that in thy life time thou hadſt thy good things.* You may take theſe words *good things* either ſimply, for the things of this world, which in themſelves are called, and may be called *good things*, or elſe with theſe words, namely, (the things *of this life*) all the pleaſures, delights, profits, and vanities, which the ignorant people of the world do count their good things, and do very much cheer themſelves therewith. *Soul, ſoul, eat, drink and be merry, for thou haſt much goods laid up for many years,*

years, *Luke* 12. 20. Now I say, God, according to his glorious Power and Wisdome, will make poor Creatures have alwayes in their minds a fresh and clear remembrance of their ill-spent life; he will say unto them, *Remember, remember, that in thy life-time, it was thus and thus with thee, and in thy life-time thy carriage was so and so.*

If Sinners might have their choice, they would not have their sins and transgressions so much in remembrance; as is evident by their carriages here in this World: for they will not endure to entertain a serious thought of their filthy life, they *put far away the evil day*, *Amos* 6. 3. *Ezek.* 12. 27. but will labour by all means to put the thought of it out of their mind: but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus comes to Judgment, it will be to *convince the ungodly world of their wicked and ungodly deeds*. Mark, *To convince them*, *Jude* 14, 15. They will not willingly take notice of them now: But then they shall hereafter in spite of their teeth. And also between this and then, these that die out of Christ shall be made to see, acknowledg, and confess, do what they can, when they lift up their eyes in hell, and remember their transgressions. God will be a *swift witness against them*,

Mal.

Mal. 3.5. and will say, *Remember what thou didst in thy life-time, how thou didst live in thy life time.* Ha Friend! *If thou dost not in these days of light remember the days of darkness, Eccles.* 11.8. (the days of Death, Hell, and Judgment) thou shalt be made in the days of Darkness, Death, Hell, and at the Judgment too, to *remember* the days of the Gospel, and how thou didst disregard them too, to thy own destruction, and everlasting misery. This is intimated in that 25. of *Matthew.*

Remember that in thy life-time thou hadst thy good things.]

The great God, in stead of giving the ungodly any ease will even aggravate their Torments, first, by slighting their perplexities, and by telling of them what they must be thinking of: *Remember,* saith he, *O ye lost Souls, that you had your joy in your life-time, your peace in your life-time, your comforts, delights, ease, wealth health, your Heaven, your Happiness, and your Portion in your life-time.*

O miserable State! Thou wilt then be in a sad condition indeed, when thou shalt see that thou hast had thy good Things, thy best Things, thy pleasant Things; for that is clearly signified by these words, *Remember that thou in thy life-time hadst thy good things, or all the good things thou art like to have.* From whence take notice of another Truth (though it be a dreadful one) which is this; There are many poor Creatures, who have all their

their good, ſweet, and comfortable Things in this Life, or while they are alive in this World: *Remember*, ſaith h.. *that in thy life-time thou hadſt thy good things*, Pl 1.17.14.

The Wickeds good Things will ſhortly have an end; They will laſt no longer with them than this Life, or their Life-time. That Scripture was not written in vain, *It is like the crackling of Thorns under a Pot*, make a little blaze for a ſuddain, a little heat for a while, but come and conſider them by and by, and inſtead of a comfortable heat, you will find nothing but a few dead Aſhes; and inſtead of a flaming fire, nothing but a ſmell of ſmoak.

There is a time coming, that the ungodly would be glad of a better portion, when they ſhall ſee the vanity of this; *that is*, when they ſhall ſee what a poor thing it is, for a man to have his portion in this World. 'Tis true, while they are here on this ſide Hell, they think there is nothing to be compared with Riches, Honours, and Pleaſures in this World; which makes them cry out, *Who will ſhew us any good*, Pſal. 4.6. that is comparable to the pleaſures, profits, and glory of this World? But then they will ſee there is another thing that is better, and of more value then Ten Thouſand Worlds. And ſeriouſly Friends, will it not grieve you, trouble, perplex, and torment you, when you ſhall ſee that you loſt Heaven for a little plea-

ſure

ſure and profits in your Life-time; certainly, it will grieve you and perplex you exceedingly to ſee what a bleſſed Heaven you left for a Dunghil World. Oh! that you did but believe this, that you did but conſider this, and ſay within your ſelves, *What, ſhall I be contented with my portion in this World? What, ſhall I loſe Heaven for this World?* I ſay, conſider it while you have Day-light, and Goſpel-light, while the Son of God doth hold out Terms of Reconciliation to you, leaſt you be made to hear ſuch a voice as this is, *Son, remember, that in thy life-time thou hadſt thy good things:* Thy comforts, thy joys, thy eaſe, thy peace, and all the Heaven thou art like to have: O poor Heaven! O ſhort pleaſures! what a pitiful thing it is to be left in ſuch a caſe. Soul conſider, is it not miſerable to loſe Heaven for 20, 30, or 40 Years ſinning againſt God? When thy Life is done, thy Heaven is alſo done; when *Death* comes to ſeparate thy Soul and Body, in that day alſo thou muſt have thy Heaven and Happineſs ſeparated from Thee, and Thou from That. Conſider theſe Things betimes, leſt Thou have thy portion in thy Life-time. *For if in this life onely we have our portion, we are of all people the moſt miſerable,* 1 Cor. 15. 19. Again conſider, that when other men (the Saints) are to receive their good things, then thou haſt had thine: When others are to enter into joy, then thou art to leave and depart from

from thy joy: When others are to go to God, thou must go to the Devil. Oh miserable! thou hadst better thou hadst never been born, than to be an Heir of such a portion; Therefore, I say, have a care it be not thy condition.

Remember, that thou hadst thy good things, and Lazarus *evil things.*

These words do not onely hold forth the misery of the Wicked in this Life, but also great consolation to the Saints, where he saith, *And* Lazarus *evil things*; That is, *Lazarus* had his Evil Things in his Life-time, or when he was in the World.

From whence observe,

1. That the Life of the Saints, so long as they are in this World, is attended with many Evils or Afflictions, which may be discovered to be of divers Natures, as saith the Scripture. *Many are the troubles of the Righteous, but the Lord delivereth him out of all.*

2. Take notice, that the Afflictions or Evils, that accompany the Saints, may continue with them their Life-time, so long as they live in this Vale of Tears; Yea, and they may be *divers*, that is, of several sorts; some *outward*, some *inward*, and that as long as they shall continue here below, as hath been the Experience of all Saints in all Ages; and this might be proved at large, but I onely

onely hint in theſe Things, although I might enlarge much upon them.

3. The Evils that do accompany the Saints will continue with them no longer than their Life-time: and here indeed lies the comfort of Believers, the *Lazarus*'s, the Saints, they muſt have all their bitter Cup wrung out to them in their Life-time: Here muſt be all their Trouble, here muſt be all their Grief. *Behold*, ſaith Chriſt *the World ſhall rejoyce, but you ſhall lament; but your mourning ſhall*, mark, *it ſhall be turned into joy*, Joh. 16. 2. You ſhall lament, you ſhall be ſorrowful, you ſhall weep in your Life-time, but your ſorrow ſhall be turned into joy, and your joy no man (let him be what he will, no man) ſhall take away from you. Now if you think, when I ſay the Saints have all their Evil Things in their Life-time, that, I mean, they have nothing elſe but Trouble in this their Life-time, this is your miſtake: For let me tell you, That though the Saints have all their Evil Things in their Life-time, yet even in their Life-time they have alſo *joy unſpeakable, and full of glory, while they look not at the things that are ſeen, but at the things which are not ſeen.* The joy that the Saints have ſometimes in their hearts, by a believing conſideration of the good Things to come when this Life is ended, doth fill them fuller of joy, than all the Croſſes, Troubles, Temptations, and Evils,

that accompany them in this Life, can fill them with grief, 2 *Cor.* 4.

But some Saint may say, *My troubles are such as are ready to overcome me. Answ.* Yet be of good comfort, they shall last no longer than thy *Life-time.*

But my Trouble is, I am perplexed with an heart full of corruption and sin, so that I am much hindred in walking with God.

Answ. 'Tis like so, but thou shalt have these Troubles no longer than thy Life-time. But I have a cross Husband, and that's a great grief to me.

Well, but thou shalt be troubled with him no longer than thy Life-time, and therefore be not dismaid, be not discomforted, thou shalt have no Trouble longer than this Life-time.

Art thou troubled with cross Children, cross Relations, cross Neighbours? They shall trouble thee no longer than this Life-time.

Art thou troubled with a cunning Devil, with unbelief; yea, let it be what it will, thou shalt take thy farewel of them all (if thou be a Believer) after thy Life-time is ended. O excellent! Then God shall wipe away all Tears from your Eyes; There shall be no more Death, nor Sorrow, nor crying, nor any more pain; for the former Things are passed away.

But

But now, on the contrary, if thou be not a right and found Believer; Then though thou ſhould'ſt live a Thouſand Years in this World, and meet with ſore Afflictions every day; Yet theſe Afflictions, be they never ſo great and grievous, they are nothing to that Torment that will come upon thee, both in Soul and in Body, after this Life is ended.

I ſay, be what thou wilt, if thou be found in unbelief, or under the firſt Covenant, thou art ſure to ſmart for it at the time when thou doſt depart this World? But the Thing to be lamented is, For all this is ſo ſad a condition to be fallen into, yet poor Souls are for the moſt part ſenſleſs of it; yea, ſo ſenſleſs (at ſometimes) as though there was no ſuch miſery to come hereafter. Becauſe the Lord doth no immediately ſtrike with his Sword, but doth bear long with his Creature, waiting that he might be gracious: *Therefore, I ſay, the Hearts of ſome of the Sons of Men, are wholly ſet upon it to do miſchief*, Eccleſ. 8.11. And that forbearance and goodneſs of God, that one would think ſhould lead them to Repentance; the Devil hardening of them by their continuing in ſin, and by blinding their Eyes, as to the end of God's forbearance toward them, they are led away with a very hardned and ſenſleſs heart, even until they drop into Eternal Deſtruction.

But poor hearts, they must have a time in which they must be made sensible of their former Behaviours, when the just Judgments of the Lord shall flame about their Ears, insomuch that they shall be made to cry out again with anguish, *I am sorely tormented in this flame.*

But now he is comforted, and thou art tormented.

As if he should say, Now hath God recompenced both *Lazarus* and you, according to what you sought after, while you were in this World: As for your part, you did neglect the precious Mercy and goodness of God, you did turn your Back on the Son of God, that came in o the World to save sinners: You made a Mock of preaching the Gospel; You was admonished over and over, to close in with the loving kindness of the Lord in his Son Jesus Christ. The Lord let you live 20, 30, 40, 50, 60, Years; all which time, you, instead of spending it, to *make your Calling and Election sure*, Job 21. 29, 30. did spend it in making of Eternal Damnation sure to thy Soul. And also *Lazarus*, he in his Life-time did make it his business to accept of my Grace and Salvation in the Lord Jesus Christ. When thou wast in the Alehouse, he frequented the Word preached; when thou wert jearing at goodness, *he was sighing for the sins of the times*, Eccles. 9. 4. While thou wert swearing, he was praying: In a word, while thou

thou wert making ſure of Eternal Ruine, he, by Faith in the Bloud of the Lord Jeſus Chriſt, was making ſure of Eternal Salvation. Therefore, *Now he is comforted, and thou art tormented.*

Here then you may ſee, that as the Righteous ſhall not be always void of comfort and bleſſedneſs; ſo neither ſhall the ungodly go always without their puniſhment. As ſure as God is in Heaven, it will be thus: They muſt have their ſeveral portions. And therefore, you that are the Saints of the Lord follow on, be not diſmayed, *Foraſmuch as you know that your labour is not in vain in the Lord*, 1 *Cor.* 15. laſt Verſe. Your portion is Eternal Glory. And you that are ſo loath now to cloſe in with Jeſus Chriſt, and to leave your ſins, to follow him, Your *day is coming*, Pſal. 37. 13. in which you ſhall know, that your *ſweet morſels of ſin, that you do ſo eaſily take down*, Job 20. 12, 13, 14. and it ſcarce troubles you, will have a time ſo to work within you to your Eternal Ruine, that you will be in a worſe condition, than if you had ten thouſand Devils tormenting of you: Nay, you had better have been plucked Limb from Limb a thouſand times (if it could be) than to be partakers of this Torment, that will aſſuredly, without Mercy, lie upon you.

Vers. 26. *And besides all this, between us and you, there is a great Gulf fixed, so that they which would go from hence to you cannot, neither can they come to us, that would come from thence.*

THese words are still part of that Answer, that the Souls in *Hell* shall have for all their Sobbings, Sighing, grievous Cries, Tears and Desires, that they have, to be released out of those intolletable pains they feel, and are perplexed with. And O, methinks the words at the first view, if rightly considered, are enough to make any hard-hearted sinner in the World to fall down dead. The verse I last spake to was, and is a very terrible one, and aggravates the Torments of poor sinners wonderfully. Where he saith, *Remember, that thou in thy life-time hadst thy good things, and* Lazarus *his Evil things*, &c. I say, these words are very terrible to those poor Souls that die out of Christ. But these latter words do much more hold out their sorrow. They were spoken, as to the present condition then upon the sinner: These do not onely back the former, but do yet further aggravate their misery, holding forth that which will be more intollerable: The former Verse is enough to smite any sinner into a swound, but this to make him fall down dead. Where he saith, *And besides all this*: There is still something to aggravate thy mi-

misery yet far more abundantly; I shall briefly speak to the words, as they have relation to the Terrour spoken of in the verses before. As if he had said, Thou thinkest thy p esent state unsupportable, it makes thee sob and sigh, it makes thee to rue the time that ever thou wert born: Now thou findest the want of Mercy; now thou wouldst leap at the least dram of it; now thou feelest what it is to slight the Tenders of the Grace of God; now it makes thee to sob, sigh, and roar exceedingly, for the anguish that thou art in. *But besides all this*, I have other Things to tell thee of, that will break thine heart indeed. Thou art now deprived of a Being in the World; Thou art deprived of hearing the Gospel, the Devil hath been too hard for thee, and hath made thee miss of Heaven: Thou art now in *Hell* among an innumerable Company of Devils, and all thy sins beset thee round; Thou art all over wrapped in flames, and canst not have one drop of water to give thee any ease; Thou cryest in vain, for nothing will be granted; Thou seest the Saints in Heaven, which is no small trouble to thy Damned Soul; Thou seest, that neither God nor Christ takes any care to ease thee, or to speak any comfort unto thee. *But besides all this*, There thou art, and there thou art like to lie, never think of any ease, never look for any comfort; Repentance now will do thee no good, the Time is past, and can never be called

again; look what thou hast now, thou must have for ever.

'Tis true, I speak enough before to break thine heart asunder, *But besides all this*, there lye and swim in flame for ever: these words, *Besides all this*, are terrible words indeed. I will give you the scope of them in a similitude. Set case you should take a man, and tye him to a stake, and with red hot pincers, pinch off his flesh by little pieces for two or three years together, and at last, when the poor man cryes out for ease and help, the tormentors answer, Nay, *but besides all this*, you must be handled worse.

We will serve you thus these 20. years together, and after that we will fill your mangled body full of scalding lead, or run you through with a red hot spit, would not this be lamentable? yet this is but a *flea-biting* to the sorrows of these that go to hell; for if a man were served so, there would ere it were long be an end of him. But he that goes to Hell shall suffer ten thousand times worse torments then these, and yet shall never be quite dead under them. There they shall be ever whining, pining, weeping, mourning, ever tormented without ease, and yet never dissolved into nothing; if the biggest devil in hell might pull thee all to peices, and rend thee small as dust, and dissolve thee into nothing, thou wouldest count this a mercy. But here thou mayest lye and fry, scorch,

ſcorch and broil, and burn for ever. For ever, that is a long while, and yet it muſt be ſo long. *Depart from me*, ſaith Chriſt, *into everlaſting fire*, into the fire that burns for ever, *prepared for the devils and his Angels*, Mat. 25. 41. Oh, thou that wert loath to foul thy foot if it were but dirty, or did but rain; thou that wert loath to come out of the Chimney corner if the wind did but blow a little cold; and wert loath to go half a mile, yea, half a furlong to hear the Word of God, if it were but a little dark; thou that wert loath to leave a few vain companions to edify thy Soul; thou ſhalt have fire enough, thou ſhalt have night enough, and evil company enough, thy belly full if thou miſs of Jeſus Chriſt; and *beſides all this*, thou ſhalt have them for ever and for ever.

O thou that doſt ſpend whole nights in carding and dicing, in rioting and wantonneſs, thou that counteſt it a brave thing to ſwear as faſt as the braveſt, to ſpend with the greateſt ſpend-thrift in the Countrey: thou that loveſt to ſin in a corner when no body ſees thee! O thou that for by-ends doſt carry on an hypocrites profeſſion, becauſe thou wouldeſt be counted ſome body among the children of God, but art an enemy to the things of Chriſt in thine heart; thou that doſt ſatisfy thy ſelf, either with ſins, or a bare profeſſion of godlineſs: thy ſoul will fall into extream torment, and anguiſh, ſo ſoon as ever thou doſt depart this world,

world, and there thou shalt be weeping and gnawing thy teeth. *Matth.* 8. 11, 12. *And besides all this*, thou art like never to have any ease or remedy, never look for any deliverance, thou shalt dye in thy sins, and be tormented as many years as there are stars in the firmament, or sands on the sea-shore; *and besides all this*, thou must abide it for ever.

And besides all this, Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they come to us that would come from thence. There is a great gulf fixed. You will say, what is that? *Answ.* It is a nice question, therefore, first seek thou, rather to enter in at the straight gate, than curiously to enquire what this gulf is.

But 2dly, If thou wouldest needs know, if thou do fall short of heaven, thou wilt find it this: namely, *The everlasting Decree of God*; that is, There is a Decree gone forth from God, That those who fall short of heaven in this world, God is resolved they shall never enjoy it in the world to come. And thou wilt find this gulf so deep, that thou shalt never be able to wade through it as long as eternity lasts. As Christ saith, *Agree with thine adversary quickly, while thou art in the way with him, lest he hale thee to the Judg. and the Judg deliver thee to the Officer, and thou be cast into Prison: I tell thee, thou shalt in no wise come out thence* (there

is

is the gulf) *the Decree*; *thou ſhalt not depart thence, till thou haſt paid the uttermoſt farthing*, or very *laſt mite*, Luke 12. 58, 59. Theſe words therefore, *there is a great gulf fixed*, I do underſtand to be the everlaſting Decree of God: God hath Decreed, That thoſe who go to Heaven, ſhall never go from thence again into a worſe place; and alſo thoſe that go to hell, and would come out, they ſhall not come out thence again. And friend, this is ſuch a *gulf*, ſo fixed by him that cannot lye, that thou wilt find it ſo which way ſoever thou goeſt, whether it be to Heaven or Hell. Here therefore thou ſeeſt how ſecure God will make thoſe who dye in the Faith; God will keep them in Heaven, but thoſe that dye in their ſins, God will throw them to Hell, and keep them there; ſo that they that would go from Heaven to Hell, cannot, neither can they come from Hell, that would go to Heaven. Mark, he doth not ſay, they would not; for oh how fain would theſe who have loſt their ſouls for a luſt, for two pence, for a jug of Ale, for a Strumper, for this World; come out of that hot ſcalding fiery Furnace of Gods eternal vengeance, if they might; but here is their miſery, they that would come from you to us, that is, from Hell to Heaven, cannot. They muſt not, they ſhall not, they cannot, God hath Decreed it, and is reſolved the contrary, here therefore lyes the miſery not ſo much that they are in Hell, but there

there they must lye for ever and ever. Therefore if thy heart would at any time tempt thee to sin against God, cry out, no, for then I must go to Hell, and lye there for ever. If the Drunkards, Swearers, Lyars, and Hypocrites did but take this Doctrine soundly down, it would make them tremble when they think of sinning. But poor Souls, *Now they will make a mock at sin*, Prov. 14. 9. and play with it as a child doth play with a rattle; but the time is comming, that these rattles that now they play with, will make such a noise in their ears and Consciences, that they shall find, that if all the Devils in Hell were yelling at their heels, the noise would not be comparable to it. *Numb.* 32. 23. Friend, *Thy sins, as so many Blood-hounds, will first hunt thee out, and then take thee, and bind thee, and hold thee down for ever*, Prov. 5. 22. They will gripe thee and gnaw thee as if thou hadst a nest of poisonous Serpents in thy bowels, *Job* 20. 14. and this will not be for a time, but as I have said, for ever, for ever, for ever.

Verse

Verſe 27. *Then he ſaid, I pray thee therefore father, that thou wouldſt ſend him to my fathers houſe.*

THE Verſes before, I told you, were ſpoken partly to hold forth a deſire that the damned have to be freed of their endleſs miſery. Now this Verſe ſtill holds forth the Cries of thoſe poor ſouls very vehement, they would very fain have ſomething granted to them, but it will not be; as will more clearly appear afterward.

Then he ſaid, I pray thee therefore Father, &c.] As if he ſhould ſay, Seeing I have brought my ſelf into ſuch a miſerable condition, that God will not regard me, that my exceeding loud and bitter cryes will not be heard for my ſelf, ſeeing I muſt not be admitted to have ſo much as one drop of cold water, nor the leaſt help from the pooreſt Saint.

And ſeeing, *beſides all this*, here my Soul muſt lie to all Eternity broyling and frying; Seeing I muſt, whether I will or no, undergo the hand of eternal vengeance, and the rebukes of devouring fire; ſeeing my ſtate is ſuch, that I would not wiſh a dog in my condition, *Send him to my fathers houſe.* It is worthy to be taken notice of, (again) who it is he deſired ſhould be ſent, namely *Lazarus*,

zarus. O friend, see here how the stout hearts and stomachs of poor Creatures will be humbled, (as I said before) they will be so brought down, that those things that they disdained and made light of in this world, they would be glad of in the life to come: He who by this man was so slighted, as that he thought it a dishonour that he should eat with the dogs of his flock. What, shall I regard *Lazarus*? scrubbed, beggarly *Lazarus*? What, shall I so far dishonour my fair sumptuous and gay house, with such a scabbed creep-hedg as he? No, I scorn he should be entertained under my roof. Thus in his life-time, while he was in his bravery: but now he is come into another world, now he is parted from his pleasures, now he sees his fine house, his dainty dishes, his rich neighbours and companions and he are parted asunder, now he finds instead of pleasures, torments; instead of joy, heaviness; instead of heaven, hell; instead of the pleasures of sin, the horrour and guilt of sin: O now *send Lazarus*.

Lazarus it may be, might have done him some good, if he might have been entertained in time past, and might have perswaded him at least not to have gone on so grievously wicked, but he slights him, he will not regard him, he is resolved to disown him, though he lose his Soul for so doing. I, but now *send Lazarus*, if not to me, yet

to

to my fathers house, and let him tell them from me, That if they run on in sin, as I have done, they must and shall receive the same wages that I have received.

Take notice of this, you that are despisers of the least of the *Lazarus's* of our Lord Jesus Christ: it may be now you are loath to receive these little ones of his, because they are not Gentlemen, because they cannot with *Pontius Pilate* speak *Hebrew*, *Greek*, and *Latine*. Nay, they must not, shall not speak to them, to admonish them, and all because of this.

Though now the Gospel of the Lord Jesus Christ may be preached to them freely, and for nothing; nay, they are now desired to hear and receive it. Though now they will not own, regard, or imbrace these Christian profers of the glorious truth of Jesus, because they come out of some of the *basest* earthen vessels, 1 *Cor.* 1. 26. yet the time is coming when they will both sigh and cry, *Send him to my fathers house.* I say, remember this, ye that *despise the day of small things*: the time is coming, when you would be glad, if you might enjoy from God, from Christ, or his Saints, *one small drop of cold water*: though now you are unwilling to receive the glorious distilling drops of the Gospel of our Lord Jesus.

Again, see here the lamentable state they are in, that go to hell from their Fathers, Mothers, Sisters,

Sisters, Brothers, &c. While they are in th World, men delight to set their children ill e amples; and also children love to follow t wicked steps of their ungodly parents, but whe they depart this life, and drop down into hell, an find themselves in irrecoverable misery, then the cry, *Send some body to my Fathers house, to my Bre thers house.* Tell them my state is miserable, tel them *I* am undone for ever; and tell them also that if they will be walking in these ungodly steps wherein *I* left them, they will assuredly fal into this place of torments.

I pray thee send him to my Fathers House.] Al friends and neighbours, it is like you little think of this, that some of your friends and relations are crying out in hell, *Lord send some body to my Fathers House, to preach the Gospel to them, lest they also come into these torments.*

Here, men while they live, can willingly walk together in the way of sin, and when they are parted by death, they that are living, seldom or never consider of the sad condition, that they that are dead are descended into.

But ye ungodly fathers, how are your un godly children, roaring now in hell? and you un godly children, how are your ungodly parents that lived and died ungodly, now in the pains of hel also; and one drunkard is singing on the Ale bench

bench, and another roaring under the wrath of God, saying, O that I was with him, how would I rebuke him, and perswade him by all means, to leave off these evil courses. O that they did but consider what I now suffer for pride, covetousness, drunkenness, lying, swearing, stealing, whoring, and the like. Oh! did they but feel the thousandth part thereof, it would make them look about them, and not buy sin at so dear a rate as I have done; even with the loss of my precious soul.

Send him to my Fathers house.] Not to my Father, but to my *Fathers House*. It may be, there's ungodly children, there's ungodly servants, wallowing in their ungodliness, send him therefore to my Fathers house. It is like, they are still the same that I left them; I left them wicked, and they are wicked still, I left them slighters of the Gospel, Saints, and wayes of God, and they do it still; send him to my Fathers house, it is like there is but a little between them and the place where I am; send him to day, before to morrow, *lest they come into the same place of torment.* I pray thee that thou wouldst send him.] I beg it on my bended knee, with crying and with tears, in the Agony of my soul. It may be, they will not consider, if thou do not send him; I left them sottish enough, hardned as well as I, they have the same Devil to tempt them, the same lusts and world to

overcome them, *I pray thee therefore, that thou would'ſt ſend him to my fathers houſe*; make no delay leſt they loſe their ſouls, leſt they come hither, if they do, they are like never to return again. O little do they think, how eaſily they may loſe their ſouls, they are apt to think their condition to be as good as the beſt, as I once through ignorance did. But ſend him, ſend him without delay, *leſt they come into this place of torment.* O that *thou* wouldeſt give him commiſſion, do *thou* ſend him thy ſelf; the time was, when I, together with them ſlighted thoſe that were *ſent of God*, though we could not deny but he ſpake the word of God, and was ſent of him as our conſciences told us; yet we preferred the calls of men, before the calls of God; for though they had the one, yet becauſe they had not the other in that Antichriſtian way which we thought meet, we could not, would not, either hear him our ſelves, nor yet give conſent that others ſhould. But now a call from God is worth all. Do (*thou*) *therefore ſend him to my Fathers houſe.*

The time was, when we did not like it, except it might be preached in the Synagogue, we thought it a low thing to preach & pray together in houſes: we were too high ſpirited, too ſuperſtitious, the Goſpel would not down with us, unleſs we had it in ſuch a place, by ſuch a man; no, nor then neither effectually: But now, Oh! that

I

I was to live in the world again; and might have that priviledge, to have some acquaintance with blessed *Lazarus*, some familiarity with that holy man; what attendance would I give unto his wholesom words? how would I affect his Doctrine, and close in with it? how would *I* square my life thereby? now (therefore) it is better to hear the Gospel under an hedge, then to sit roaring in a Tavern: it is better to welcome Gods begging *Lazarus*'s, then the wicked companions of this world. It is better to receive a Saint in the name of a Saint, *a Disciple in the name of a Disciple*, *Luke* 10. 16. then to do as I have done. Oh! it is better to receive a child of God, that can by experience deliver the things of God, his free love, his tender grace, his rich forbearance; and also the misery of man, if without it, then to be *daubed up with untempered morter*. Ezek. 13. Oh! *I* may curse the day that ever *I* gave way to the flatteries, and fawning of a company of carnal Clergymen, but this my repentance is too late; *I* should have looked about me sooner, if *I* would have been saved from this woful place. Therefore send him, not only to the Town *I* lived in, and unto some of my acquaintance, but to my Fathers house.

In my life time, *I* did not care to hear that word that cut me most, and shewed me mine estate aright.

I was vexed to hear my ſins mentioned, and laid to my charge; *I* loved him beſt that deceived me moſt, that ſaid, *peace, peace, when there was no ſuch thing.* Jer. 5. 30, 31. But now, Oh that *I* had been ſoundly told of it! Oh that it had pierced both mine ears and heart, and had ſtuck ſo faſt, that nothing could have cured me, ſaving the blood of Chriſt! *It* is better to be dealt plainly with, then that we ſhould be deceived: they had better ſee their loſt condition in the World, then ſtay while they be damned, as *I* have done: therefore ſend *Lazarus*, *ſend him to my Fathers houſe.* Let him go and ſay, *I* ſaw your ſon, your brother, in hell weeping and wailing, and gnaſhing his teeth: Let him bear them down in it, and tell them plainly, it is ſo, and that they ſhall ſee to their everlaſting miſery, if they have not a ſpecial care, *Send him to my Fathers houſe.*

Verſe 28. *For I have five Brethren, that he may teſtifie unto them, leſt they alſo come into this place of torment.*

THeſe words are [if *I* may ſo ſay] a reaſon given by thoſe in hell, why they are ſo reſtleſs, and do cry ſo loud, it is that their companions might be delivered from thoſe intolerable torments, which they muſt and ſhall undergo, if they fall ſhort of everlaſting life by Jeſus Chriſt.

Send

Send him to my Fathers houſe, for I have five brethren, &c. Though while they lived among them in the world, they were not ſo ſenſible of their ruine, yet now they are paſſed out of the world, and do partake of that which before they were warned of, they can *I* ſay, then cry out, now *I* find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to paſs.

For I have five brethren] Here you may ſee, that there may be, and are, whole houſholds in a damnable ſtate and condition, as our Lord Jeſus doth by this ſignifie. *Send him to my Fathers houſe*, for they are all in one ſtate, I left all my brethren in a pittiful caſe. People while they live here, cannot indure to hear that they ſhould be all in a miſerable condition; but when they are under the wrath of God, they ſee it, they know it, and are very ſure of it; for they themſelves, when they were in the world, lived as they do, but they fell ſhort of Heaven, and therefore if they go on, ſo ſhall they. *Oh therefore ſend him quickly to my Fathers houſe, for all the houſe is in an undone condition, and muſt be damned if they continue ſo.*

The thing obſervable is this, namely, that thoſe that are in hell, do not deſire that their companions ſhould come thither; nay, rather ſaith he, ſend him to my Fathers houſe, and let him teſtifie to them that are therein, *leſt they alſo come*, &c

Quest. But some may say, what should be the reason, that the damned should desire not to have their companions come into the same condition that they are fallen into, but rather, that they might be kept from it, and escape that dreadful state.

Answ. I do believe there is scarce so much love in any of the damned in hell, as really to desire the salvation of any. But in that there is any desire in them that are damned, that their friends and relations should not come into that place of torment: It appears to me, to be rather for their own ease, then for their neighbours good; for let me tell you, this I do believe, that it will aggravate the grief and horrour of them, to see their ungodly neighbours in the like destruction with them: For where the ungodlie do live, and die, and descend into the pit together, the one is rather a vexation to the other, than any thing else. And it must needs be so, because there are no ungodlie people, that do live ungodlie together; but they do learn ill examples one of another, as thus. If there live one in the Town that is verie expert and cunning for the World, why now the rest that are of the same mind with him, they will labour to imitate and follow his steps: this is commonlie seen.

Again, If there be one given to drunkenness, others of the Town through his means, run the more

more into that ſin with him, and do accuſtom themſelves the more unto it, becauſe of his inticing them, and alſo by ſetting ſuch an ill example before them. And ſo if there be any addicted to pride, and muſt needs be in all the neweſt faſhions, how do their example provoke others to love and follow the ſame vanitie; ſpending that upon their luſts, which ſhould relieve their own and others wants. Alſo if there be any given to jeſting, ſcoffing, lying, whoring, backbiting, junketting, wantonneſs, or any other ſin; they that are moſt expert in theſe things, do oft-times intangle others, that peradventure would not have been ſo vile as now they are, had they not had ſuch an example, and hence they are *called* corruptors. *Iſa.* 1.4.

Now theſe will by their doings, exceedingly aggravate the condemnation of one another. He that did ſet his Neighbour an *ill example*, and thereby cauſed him to walk in ſin: He will be found one cauſe of his friends deſtruction, inſomuch, that he will have to anſwer for his own ſins, and for a great part of his Neighbours too, which will ſtill add to his deſtruction: as that Scripture in *Ezekiel*, ſheweth, where ſpeaking of the watchman, that ſhould give the people warning, if he did not, though the man did die in his ſins, *yet his blood ſhould be required at the Watchmans hand*, *Ezek.* 33.

So here let me tell thee, that if thou shouldest be such an one, as by thy conversation and practices, shalt be a trap and a stumbling-block, to cause thy neighbour to *fall* into eternal ruine, though he be damned for his own sin; yet God may, nay, he will charge thee, as being guiltie of his blood, in that thou didst not content thy self to keep from Heaven thy self, but didst also by thy filthy conversation, keep away others, and cause them to fall with thee. O therefore, will not this aggravate thy torment? Yea, if thou shouldest die, and go to *Hell* before thy neighbour, or companions, besides the guilt of thine own sins, thou wouldest be so loaden with the fear of the damnation of others to be laid to thy charge, that thou wouldest cry out; *O send one from the dead, to this companion, and that companion, with whom I had society in my life-time, for I see my cursed carriage will be one cause of his condemnation, if he fall short of glory.*

I left him living in foul and hainous offences: But *I* was one of the first instruments to bring him to them. Oh, *I* shall be guilty both of mine own, and his damnation too! O that he might be kept out hence, lest my torment be aggravated by his coming hither.

For

For where ungodly people do dwel together, they being a ſnare and ſtumbling Block one to another by their practices, they muſt needs be a Torment one to another, and an aggravation of each others damnation. *O curſed be thy Face, ſaith one, that ever I ſet mine Eyes on thee: It was long of thee; I may thank thee: It was thee that did intice me and inſnare me: It was your filthy converſation that was as a ſtumbling-block to me: It was your Covetouſneſs, it was your Pride, your haunting the Alehouſe, your Gaming and Whoring: It was long of you, that I fell ſhort of life; if you had ſet me a good Example, as you did ſet me an ill one, it may be I might have done better then now I do: But I learned of you, I followed your ſteps, I took counſel of you. O that I had never ſeen thy face! O that thou hadſt never bin born, to do my Soul this wrong as you have done: O ſaith the other, And I may as much blame you; for do not you remember how at ſuch a time, and at ſuch a time, you drew me out, and drew me away, and asked me if I would go with you, when I was going about other buſineſs, about my Calling; but you called me away, you ſent for me, you are as much in the fault as I; though I were covetous, you were proud; and if you learned Covetouſneſs of me, I learned Pride and Drunkenneſs of you: Though I learned you to cheat, you learned me to whore, to lye, to ſcoff at goodneſs. Though I baſe Wretch did ſtumble you in ſome things, yet you did as much ſtumble me in others. I can blame you, as*

you

you blame me: and if I have to answer for some of your most filthy actions, you have to answer for some of mine. I would you had not come hither, the very looks of you doth wound my Soul, by bringing my sins afresh into my mind, the time when, the manner how, the place where, the persons with whom: It was with you, you! grief to my Soul! since I could not shun thy company there, Oh! that I had been without thy company here.

I say therefore, for these that have sinned together, to go to *Hell* together, it will very much perplex and torment them both. Therefore I judge this is one Reason, why they that are in *Hell* do desire, that their Friends, or Companions, do not come thither into the same place of Torment that they are in. And therefore, where Christ saith, that these Damned Souls cry out, *Send to our Companions, that they may be warned and commanded to look to themselves. O send to my five Brethren:* It is because they would not have their own Torments heightned by their Company; and a sense, yea, a continual sense of their sins, which they did cause them to commit, when they were in the World with them. For I do believe, that the very looks of those that have been beguiled by their Fellows, I say, their very looks will be a Torment to them: For thereby will the Remembrance of their own sins be kept (if possible) the fresher on their Consciences, which they committed with them;

them; and alſo they will wonderfully have the guilt of the others ſins upon them, in that they were partly the cauſe of his committing them, being Inſtruments in the Hands of the Devil to draw them into. And therefore, leſt this come to paſs, *I pray thee ſend him to my Fathers houſe.* For if they might not come hither, peradventure my Torment might have ſome mitigation; *that is*, If they might be ſaved, then their ſins will be pardoned, and not ſo heavily charged on my Soul. But if they do fall into the ſame place where I am, the ſins that I have cauſed them to commit will lie ſo heavy, not onely on their Souls, but alſo on mine, that they will ſink me into Eternal Miſery, deeper and deeper. *O therefore ſend him to my Fathers houſe, to my five Brethren, and let him teſtifie to them, leſt they come into this place of torment.*

Theſe words being thus underſtood: What a condition doth it ſhew them to be in then, that now ſo much delight in being the very Ring-Leaders of their Companions, into ſinnes of all ſorts whatſoever.

While men live here, if they can be counted the cunningeſt in Cheating, the boldeſt for Lying, the archeſt for Whoring, the ſubtilleſt for Coveting, and getting the World: If they can but cunningly defraud, undermine, croſs, and anger their Neighbours; yea, and hinder them from the means of Grace, the Goſpel of Chriſt; They glory in't, take

take a pride in't, and think themſelves pretty well at eaſe, and their Minds are ſomewhat quiet, being beguiled with ſin.

But Friend, when thou haſt loſt this life, and doſt begin to lift up thine Eyes in *Hell*, and ſeeſt what thy ſins have brought thee to; and not onely ſo, but that thou by thy filthy ſinnes did'ſt cauſe others, (Devil-like) to fall into the ſame condemnation with thee: And that one of the Reaſons of their Damnation was this, that thou didſt lead them to the Commiſſion of thoſe wicked practices of this World, and the Luſts thereof. Then, Oh! that ſome body would ſtop them from coming, leſt they alſo come into this place of Torment, and be damned as I am: How will it torment me? *Balaam* could not be contented to be damned himſelf, but alſo he muſt by his wickedneſs cauſe others to ſtumble and fall. The Scribes and Phariſees could not be content to keep out of Heaven themſelves, but they muſt labour to keep out others too. Therefore, theirs is the greater Damnation.

The Deceived cannot be content to be deceived himſelf, but he muſt labour to deceive others alſo. The Drunkard cannot be content to go to *Hell* for his own ſins, but he muſt labour to cauſe others to fall into the ſame Furnace with him. But look to your ſelves, for here will be Damnation upon Damnation, damned for thy own ſins, and

damned

damned for thy being a partaker with others in their ſins; and damned for being guilty of the damnation of others. O how will the Drunkard cry, for leading their Neighbours into drunkenneſs? How will the covetous perſon howl for ſetting his Neighbour, his Friend, his Brother, his Children and Relations, ſo wicked an Example; by which he hath not onely wronged his own ſoul, but alſo the ſouls of others. The Liar, by lying, learned others to lie; The Swearer learned others to ſwear; The Whore-Monger learned others to whore.

Now all theſe, with others of the like ſort, will be guilty, not onely of their own damnation, but alſo of the damnation of others. I tell you, that ſome men have ſo much been the Authors of the damnation of others, that I am ready to think, that the damnation of them will trouble them, as much as their own damnation. Some Men (it is to be feared) at the Day of Judgment, will be found to be the Authour of deſtroying whole Nations. How many Souls do you think *Balaam*, with his deceit, will have to anſwer for? How many, *Mahomet*? How many, the *Phariſees*, *That hired the Souldiers to ſay the Diſciples ſtole away Jeſus*? Mat. 28. 11, 12, 13, 14, 15. And by that means ſtumbled their Brethren to this day; and was one means of hindring them from believing the Things of God

and

and Jesus Christ; and so the cause of the damnation of their Brethren to this very day.

How many poor Souls hath *Bonner* to answer for think you? and several filthy blind Priests? How many Souls have they been the means of destroying, by their Ignorance, and corrupt Doctrine? Preaching, that was no better to their Souls, than Rats-bane to the Body, for filthy Lucres sake. They shall see, that they, many of them, it is to be feared, will have whole Towns to answer for; whole Cities to answer for. Ah Friend, I tell thee, thou that hast taken in hand to preach to the People, it may be thou hast taken in hand thou canst not tell what: Will it not grieve thee, to see thy whole Parish come bellowing after thee to *Hell*, crying out, This we may thank thee for, this is long of thee, thou didst not teach us the Truth; Thou didst lead us away with Fables, thou wast afraid to tell us of our sin, lest we should not put Meat fast enough in thy Mouth. O cursed wretch, that ever thou should'st beguile us thus! deceive us thus! flatter us thus! We would have gone out to hear the Word abroad, but that thou didst reprove us; and also tell us, That that which we see now is the way of God, was Heresie, and a deceivable Doctrine; and wast not contented (blind Guide as thou wert) to fall into the Ditch thy self, but hast also led us thither with thee.

I say, look to thy self, lest thou cry out when it

is

is too late: *Send Lazarus to my people, my friends, my Children, my Congregation to whom I Preached, and beguiled through my folly. Send him to the Town in which I did Preach last, left I be the cause of their damnation. Send him to my friends from whence I came, left I be made to answer for their Soul and mine own too*, Ezek. 33. 1, 2, 3, 4, 5, 6.

O send him therefore, and let him tell them, and *testify* unto them, left they also come into this place of torment. Consider this ye that live in the world, while you are in the land of the living, left you fall into this condition. Set case thou shouldest by thy carriage destroy but a soul, but one poor soul, by one of thy carriages, or actions, by thy sinful works; consider it now, I say, left thou be forced to cry, *I pray thee therefore that thou wouldest send him to my fathers house, for I have five brethren, that he may testify unto them, left they also come into this place of torment.*

If so, then I shall not only say to the blind guides, look you to your selves, and shut out others: no, but this doth reach in all those that do not only keep souls from heaven by preaching, and the like, but speaks forth the doom of those that shall any wayes be instrument to hinder others for closing in with Jesus Christ. O what red lines will those be against all these rich ungodly Landlords, that so keep under their poor Tenants, that they dare not go out to hear the word,

for

for fear their Rent ſhould be raiſed, or they turned out of their houſes. What ſayeſt thou, Landlord, will it not cut thy ſoul, when thou ſhalt ſee that thou couldeſt not be content to miſs of heaven thy ſelf, but thou muſt labour to hinder others alſo? Will it not give thee an eternal wound in thy heart, both at death and judgment, to be accuſed of the ruine of thy neighbours ſoul, thy ſervants ſoul, thy wives ſoul, together with the ruine of thy own. Think on this you drunken, proud, rich, and ſcornful Landlords, think on this you mad-brain'd blaſphemous Husbands, that are againſt the godly and chaſte converſation of your Wives; alſo you that hold your Servants ſo hard to it, that you will not ſpare them time to hear the word, unleſs it be where, and when your luſts will let you. If you love your own ſouls, your Tenants ſouls, your Wives ſouls, your Servants ſouls, your Childrens ſouls: if you would not cry, if you would not howl, if you would not bear the burden of the ruine of others for ever; then I beſeech you to conſider this doleful ſtory, and labour to avoid the ſoul-killing torment that this poor wretch groaneth under, when he ſaith, *I pray thee therefore that thou wouldeſt ſend him to my fathers houſe.*

For I have five brethren, that he may teſtify. Mark, that he may teſtify unto them, *leſt they alſo come into this place of torment.*

Theſe

These words have still something more in them then I have yet observed from them; there are one or two things more that I shall briefly touch upon, and therefore, Mark, he saith, *That he may testify unto them, &c.* Mark I pray you, and take notice of the word, *Testify.* He doth not say, and let him go unto them, or speak with, or tell them such and such things. No, but *let him testify*, or affirm it constantly, in case any should oppose it. *Let him testify to them.* It is the same word the Scripture useth to set forth the vehemency of Christ his telling of his Disciples of him that should betray him. *And he testified, saying, One of you shall betray me.* And he testified, that is, he spake it so, as to dash, or overcome any that should have said, It shall not be. It is a word that signifies, That in case any should oppose the things spoken of, yet that the party speaking should still continue constant in his saying. *And he commanded them to preach, and to testify, that it is he which was ordained of God to be the Judg of quick and dead. To testify,* Mark, that is, to be constant, irresistible, undaunted, in case it should be opposed and objected against. So here, let him *testify to them, lest they come into this place of torment.*

From whence observe, That it is not an easy matter to perswade them who are in their sins alive in this world, that they must and shall be damned if they turn not, and be converted to

God. *Let him testify to them*, let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this truth verified and cleared by the carriages of almost all men now in the World, toward them that do Preach the Gospel; and shew their own miserable state plainly to them if they close not with it. If a man do but indeed labour to convince sinners of their sins, and lost condition by nature, though they must be damned if they live and dye in that condition; Oh how angry are they at it. Look how he judges, say they; hark how he condemns us; he tells us we must be damned if we live and dye in this state; we are offended at him, we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are a going; forbear, why shouldest thou be smitten, said the ungodly King to the Propher, when he told him of his sins, 2 *Chron.* 25. 15, 16.

I say, tell the drunkard he must be damned if he leaves not his drunkenness, the swearer, lyar, cheater, thief, covetous, railers, or any ungodly persons, they must and shall lye in Hell for it, if they dye in this condition; they will not believe you, nor credit you.

Again, tell others that there are many in Hell, that have lived and dyed in their conditions, and so are they like to be if they convert not to Jesus Christ, and be found in him; or that there are

others

others that are more civil and ſober men, who, (although we know that their civility will not ſave them) if we do but tell them plainly of the emptineſs, and unprofitableneſs of that, as to the ſaving of their ſouls, and that God will not accept them, nor love them, notwithſtanding theſe things, and that if they intend to be ſaved, they muſt be better provided than with ſuch a righteouſneſs as this; they will either fling away, and come to hear no more, or elſe if they do come, they will bring ſuch prejudice with them in their hearts, *That the Word Preached ſhall not profit them, it being mixed, not with Faith, but with prejudice in them that hear it*, Heb. 4. 1, 2. Nay, they will ſome of them be ſo full of anger, that they will break out and call, even thoſe that ſpeak the truth, *Hereticks*; yea, and kill them, *Luke* 4. 25, 26, 27, 28, 29. And why ſo? Becauſe they tell them, That if they live in their ſins, that will damn them, yet if they turn and live a righteous life, according to the holy and juſt, and good Law of God, that will not ſave them. Yea, becauſe we tell them plainly, that unleſs they leave their ſins and righteouſneſs too, and cloſe in with a naked Jeſus Chriſt, his bloud and merits, and what he hath done, and is now doing for ſinners, they cannot be ſaved; and unleſs they do eat the fleſh of the Son of Man, and drink his Bloud, they have no life abiding in them: they gravel preſently;

and are offended at it (as the Jews were with Christ for speaking of the same thing to them, *Joh.* 6. 53. 60.) and fling away themselves, their souls and all, by quarrelling against the doctrine of the Son of God, as indeed they do, though they will not believe they do; and therefore he that is a Preacher of the Word had need, not only tell them, *but testify to them*, again, and again, that their sins, if they continue in them, will damn them, and damn them again. And tell them again, their living honestly according to the Law, their paying every one their own, their living quietly with their neighbours, their giving to the poor, their notion of the Gospel, and saying, they do believe in Christ, will do them no good at the general day of Judgment. Ha friends! how many of you are there at this very day, that have been told once and again of your lost undone condition, because you want the right, real, and saving work of God upon your souls? I say, hath not this been told you, yea, *testified* unto you from time to time, that your state is miserable, that yet you are never the better, but do still stand where you did; some in an open ungodly life, and some drowned in a self-conceited holiness of Christianity? Therefore for Gods sake, if you love your souls, consider, and beg of God for Jesus Christs sake, that he would work such a work of Grace in your hearts, and give you such a Faith in his Son

Jesus

Jeſus Chriſt, that you may not only have reſt here, as you think, not only think your ſtate ſafe while you live here; but that you may be ſafe indeed, not only here, but alſo when you are gone, leſt you do cry in the anguiſh and perplexity of your Souls, Send one to my companions that have been beguiled by Satan, as I have been; and ſo by going on, come into this place of torment, as I have done.

Again, one thing more is to be obſerved from theſe words, *Let him teſtify to them, leſt they come into this place of torment.*

Mark, leſt they come in, as if he had ſaid, or elſe they will come into this place of torment, as ſure as I am here. From whence obſerve, That though ſome Souls for ſin do fall into the bottomleſs pit of Hell before their fellows, becauſe they depart this World before them; yet the other abiding in the ſame courſe, are as ſure to go to the ſame place as if they were there already. How ſo? Becauſe they are all condemned together, they have all fallen under the ſame Law, and have all offended the ſame Juſtice; and muſt for certain, if they dye in that condition, drink as deep, if not deeper, of the ſame deſtruction. Mark, I pray you what the Scriptures ſay, *He that believeth not, is condemned already*, John 3. 18.

He is condemned as well as they, having broken the ſame Law with them: if ſo, then what

hinders, but they will partake of the ſame deſtruction with them? only the one hath not the Law yet ſo executed upon them, becauſe they are here; the other have had the Law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this life, which thou muſt certainly drink. The ſame Law, I ſay, is in force againſt you both, only he is executed, and thou art not. Juſt as if there were a company of Priſoners at the Bar, and all condemned to dye; what, becauſe they are not all executed in one day, therefore ſhall they not be executed at all? Yes, the ſame Law that executed its ſeverity upon the parties now deceaſed, will for certain be executed on them that are alive, in its appointed time. Even ſo it is here, we are all condemned by nature, if we cloſe not in with the Grace of God by Jeſus Chriſt, we muſt and ſhall be deſtroyed with the ſame deſtruction; *and therefore, ſend him* (ſaith he) *leſt*, Mark, leſt they come into this place of torment.

Again, *Send him to my Fathers houſe, and let him teſtify to them, leſt they come into this place of torment.* As if he had ſaid, It may be he may prevail with them; It may be he may win upon them, and ſo they may be kept from hence, from coming into this grievous place of torment. Obſerve again, That *there is a poſſibility of obtaining mercy, if now, I ſay, now in this day of Grace we turn from our ſins*

to

to Jesus Christ; yea, it is more then possible. And therefore for thy incouragement, do thou know for certain, that if thou shalt in this thy day accept of mercy upon Gods own Terms, and close with him effectually, God hath promised, yea, made many Promises, that thy Soul shall be conducted safe to glory, and shall for certain escape all the evils that I have told thee of; I, and many more then I can imagine. Do but search the Scriptures, and see how full of consolation they are to a poor Soul that is minded to close in with Jesus Christ. *He that cometh to me* (saith Christ) *I will in no wise cast out.* Though he be an old sinner, *I will in no wise cast him out.* Mark, *in no wise*, though he be a great sinner, *I will in no wise cast him out*, if he come to me. Though he have slighted me never so many times, and not regarded the welfare of his own Soul, yet let him now come to me, and notwithstanding this, *I will in no wise cast him out*, nor throw away his Soul, *John* 6. 37. Again, saith the Apostle. *Now* (Mark now) *is the accepted time, now is the day of Salvation.* Now here is mercy good store, now Gods heart is open to sinners; now he will make you welcome; now he will receive any body if they do but come to Christ. He that comes to me (saith Christ) *I will in no wise cast out.* And why? *Because now is the accepted time, now is the day of Salvation*, 2 Cor. 6. 2, 3. As if the Apostle had said, If you will have mercy,

have it now, receive it now, close in with it now.

God hath a certain day to hold out his grace to sinners; Now is the time, now is the day. 'Tis true, there is a day of damnation, but this is a day of Salvation. There is a day coming, wherein sinners *must cry to the Mountains to fall on them, to the Hills to cover them from the wrath of God*; but now, now, is the day in which he doth hold out his grace. There is a day a coming, in which you will not be admitted to have the priviledge of one *drop* of water to cool your tongue; if now, I say, if now you slight his grace and goodness which he holds out to you. Ah friends, consider there is now hopes of mercy, but then there will not; now Christ holds forth mercy unto you, but then he will not. *Mat.* 7. 23. Now there are his Servants that do beseech you to accept of his grace; but if thou lose the opportunity that is put into thine hand, thou thy self mayst beseech hereafter, and no mercy be given thee. *And he cryed and said, Father* Abraham *have mercy on me, and send* Lazarus, *that he may dip the tip of his finger in water, and cool my tongue.* And there was none given. Therefore, let it never be said of thee, as it will be said of some; *Why is there a price put into the hand of a fool, seeing he hath no heart to it*: Seeing he hath no heart to make a good use of it, (*Prov.* 17. 16.) consider therefore with thy self,

and

and say, *It is better going to Heaven then Hell; it is better to be saved than damned; it is better to be with Saints, than with damned souls; and to go to God, is better than to go to the Devill.*

Therefore, *seek the Lord while he may be found, and call upon him while he is near.* Isa. 55.6. Lest in thy trouble he leave thee to thy self, and say unto thee plainly, *Where I am, thither ye cannot come.* Joh.8.21.

O if they that are in *Hell* might but now again have one such invitation as this, how would they leap for joy. I have thought sometimes, should God send but one of his Ministers to the damned in *Hell*, and give him Commission to preach the free love of God in Christ extended to them, and held out to them, if now while it is profered to them they will accept of his kindness; O how welcome would they make this news, and close in with it on any tearms!

Certainly they would say, we will accept of grace on any tearms in the World, and thank you too, though it cost life and limbs to boot, we will spare no cost, nor charge, if mercy may be had. But poor souls, while they live here they will not part from sin, with hell-bred, deviliſh sin: No, they will rather lose their souls, then lose their filthy sins.

But

But friend, thou wilt change thy note before it be long, and cry, *O simple wretch that I am that I should damn my soul by sin!*

'Tis true, I have had the Gospel preached to me, and have been invited in: I have been preached to, and have been warned of this; but *how have I hated instruction, and mine heart despised reproof? I have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.* Prov. 5.10,11. O therefore, I say, poor soul! Is there hope? then lay thine hand upon thy mouth, and kiss the dust, and close in with the Lord Jesus Christ, and make much of his glorious mercy, and invite also thy companions to close in with the same Lord Jesus Christ, lest one of you do go to *Hell* before-hand, and expect with grief of heart, your companions to come after: And in the mean time, with anguish of heart do sigh and say,

O send him to my companions, and let him testifie to them, lest they also come into this place of torment!

Now then from what hath been said there, might many things be spoken by way of *Use* and *Application*: But I shall be very brief, and but touch some things, and so wind up.

And first, I shall begin with the sad condition of those that die out of Christ, and speak something to that.

Secondly,

Secondly, to the latter end of the Parable, which more evidently concerns the Scripture, and ſpeak ſomewhat to that.

1. Therefore you ſee, that the former part of the Parable contains a ſad declaration of the ſtate of one living and dying out of Chriſt; how that they loſe *Heaven* for *Hell*, *God* for the *Devil*, *light* for *darkneſs*, *joy* for *ſorrow*.

2. How that they have not ſo much as the leaſt comfort from God, who in the time they live here below, neglect coming to him for mercy; not ſo much as one drop of cold water.

3. That ſuch ſouls will repent of their *folly*, when repentance will do them no good, or when they ſhall be paſt recovery.

4. That all the comfort ſuch ſouls are like to have, they have it in this *world*.

5. That all their groanings and ſighs, will not move God to mitigate in the leaſt, his heavy hand of vengeance, that is upon them, for the tranſgreſſions they have committed againſt him.

6. That their ſad ſtate is irrecoverable; or they muſt never, (mark) never come out of that condition.

7. There, deſires will not be heard for their ungodly neighbours.

From theſe things then, I pray you conſider the ſtate of thoſe that die out of *Chriſt Jeſus*, yea I ſay, conſider their miſerable ſtate; and think

thus

thus with thy self. Well, if I neglect coming to Christ, I must go to the devil, and he will not neglect to fetch me away into those intolerable torments.

Think thus with thy self; What shall I lose a long Heaven for short pleasure? shall I buy the pleasures of this world at so dear a rate, as to lose my soul for the obtaining of that? Shall I content my self with a Heaven, that will last no longer than my life time? What advantage will these be to me, when the Lord shall separate soul and body asunder, and send one to the grave, the other to *hell*, and at the Judgement-day, the final Sentence of eternal ruine must be past upon me?

6. Consider, that the profits, pleasures, and vanities of this world, will not last ever, but the time is coming, yea just at the doors, when they will give thee the slip, and leave thee in the suds, and in the brambles of all that thou hast done.

And therefore to prevent this thy dismal state, think thus with thy self. 'Tis true, I do love my sins, my lusts, and pleasures; but what good will they do me at the day of death, and of judgement? Will my sins do me good then? will they be able to help me when I come to fetch my last breath? What good will my profits do me? and what good will my vanities do, when death sayes he will have no nay? What good will all my companions, fellow jesters, jeerers, lyars, drunkards,

kards, and all my wantons do me? will they help to eaſe the pains of *hell*? will theſe help to turn the hand of God from inflicting his fierce anger upon me? Nay, will not they rather cauſe God to ſhew me no mercy, to give me no comfort; but rather to thruſt me down into the hotteſt place of *hell*, where I may ſwim in fire and Brimſtone.

3. Conſider thus with thy ſelf; Would I be glad to have all, every one of my ſins to come in againſt me to inflame the juſtice of God againſt me? would I be glad to be bound up in them, as the three Children were bound in their clothes, and to be as really thrown into the fiery Furnace of the wrath of Almighty God, as they were into *Nebuchadnezzars* fiery Furnace.

4. Conſider thus. Would I be glad to have all, and every one of the Ten Commandements, to diſcharge themſelves againſt my *ſoul*? The firſt ſaying damn him, for he hath broken me. The ſecond ſaying damn him, for he hath broken me, *&c.*

Conſider how terrible this will be, yea more terrible, then if thou ſhouldeſt have ten of the biggeſt Pieces of Ordnance in *England*, to be diſcharged againſt thy body; thunder, thunder, one after another. Nay, this would not be comparable to the reports that the law (for the breach thereof) will give againſt thy *ſoul*: For thoſe can but *kill* the body; but theſe *will kill* both body

and

and *ſoul*; and that not for an hour, a day, a month, or a year, but they *will* condemn thee for ever.

Mark, it is for ever, for ever. It is into everlaſting damnation, *eternal* deſtruction, *eternal* wrath and diſpleaſure from God, *eternal* gnawings of conſcience, *eternal* continuance with *devils*.

O conſider, it may be the thought of ſeeing the *devil* doth now make thine hair to ſtand right up on thy head. O but this to be damned, to be among all the *devils*, and that not only for a time, as I ſaid before, but for ever to *all eternity*.

This is *wonderfully miſerable*, *ever miſerable*; that no tongue of man, no nor of *Angels*, is able to expreſs it.

5. Conſider much with thy *ſelf*, not onely my ſins againſt the *law* will be laid to my charge; but *alſo* the ſins I have committed in ſlighting the *Goſpel*, the *glorious Goſpel*: theſe *alſo* muſt come with a voyce againſt me. As thus, Nay, he is worthy to be damned, for he rejected the Goſpel, he ſlighted the free grace of God tendered in the *Goſpel*. How many times waſt thou (damned wretch) invited, intreated, beſeeched to come to Chriſt, to accept of mercy, that thou mighteſt have Heaven, thy ſins pardoned, thy *ſoul* ſaved, and *body* and *ſoul glorified*, and *all* this for nothing but the acceptance, and through faith forſaking

thoſe

those imps of Satan, which by their embracements have drawn thee downward toward the *gulf* of Gods *eternal displeasure*?

How often didst thou read the promises, yea, the free promises of the common *salvation*? How oft didst thou read the sweet *counsels* and *admonitions* of the *Gospel*, to accept of the grace of God? but thou wouldst not, thou regardst it not, thou didst slight *all*?

2. As I would have thee to consider the sad and woful state of those that die out of Christ, and are past *all* recovery; so would I have thee consider the many mercies and priviledges thou enjoyest above some (peradventure) of thy companions that are departed to their proper place.

As first, Consider, thou hast still the thread of thy life lengthned, which for thy sins, might seven years ago, or more, have been cut asunder, and thou have dropped down among the flames.

2. Consider, the tearms of reconciliation by faith in Christ, is *still* profered unto thee, and thou invited, yea intreated to accept of it.

3. Consider, the tearms of reconciliation are but (bear with me though I say but) onely to *believe* in Jesus Christ, with that faith that purifies the heart, and enables thy *soul* to feed on him effectually, and be saved from this sad state.

4. Consider,

4. Consider, the time of thy departure is at hand, and the time is uncertain, and also that for ought thou knowest, the day of grace may be past to thee before thou diest, not lasting so long as thy uncertain life in this world. And if so, then know for certain, that thou art as sure to be damned, as if thou wert in *hell* already, if thou convert not in the mean while.

5. Consider, it may be some of thy friends are giving *all diligence* to make their *Calling* and *Election* sure, being resolved for Heaven, and thou *thy self* endeavourest as fast to make sure of *hell*, as if resolved to have it: and together with this, consider how it will grieve thee, that while thou wert making sure of *hell*, thy friends were making sure of Heaven; but more of this by and by.

6. Consider, what a sad reflection this will have on thy *soul*, to see thy friends in Heaven, and thy *self* in *hell*; thy Father in Heaven, and thou in *hell*; thy Mother in Heaven, and thou in *hell*; thy Brother, thy Sister, thy Children in Heaven, and thou in *hell*. As Christ said to the Jews of their relations, according to the flesh, so may I say to thee concerning thy friends, *There shall be weeping and wailing, and gnashing of teeth*, when ye shall see your Fathers and Mothers, Brethren and Sisters, Husbands and Wives, Children and Kinsfolk, with your friends and neighbours, in

th:

the Kingdom of Heaven, *and thou thy ſelf thruſt out*, Luk. 13. 27, 28, 29.

But again, becauſe I would not onely tell thee of the damnable ſtate of thoſe that die out of Chriſt, but alſo perſwade thee to take hold of Life, and go to Heaven, take notice of theſe following Things.

1. Conſider, that whatever thou canſt do, as to thy acceptance with God, is not worth the dirt of thy ſhoes, but is *all as menſtruous Rags*, Iſa. 64. 6.

2. Conſider, that all the Conditions of the New Covenant (as to Salvation) are and have bin compleatly fulfilled by the Lord Jeſus Chriſt, and that for ſinners.

3. Conſider, That the Lord calls to thee, for to receive whatſoever Chriſt hath done, and that on free-coſt, *Rev.* 22. 17.

4. Conſider, That thou canſt not honour God, more than to cloſe in with his proffers of Grace, Mercy, and Pardon of ſin, *Rom.* 4.

Again, That which will adde to all the reſt, Thou ſhalt have the very Mercy of GOD, the Bloud of Chriſt, the Preachers of the Word, together with every Sermon; all the Promiſes, Invitations, Exhortations, and all the Counſels and Threatnings of the Bleſſed Word of God: Thou ſhalt have all thy Thoughts, Words, and Actions, together with all thy Food, thy Rayment, thy

ſleep, thy Goods, and alſo all hours, days, weeks, Months, and Years, together with whatſoever elſe God hath given thee; I ſay, thy abuſe of all theſe ſhall come up in Judgment againſt thy Soul. For God will reckon with thee *for every thing, whether it be good or bad*, Eccleſ. 12. 14.

5. Nay farther, it is ſo unreaſonable a thing for a ſinner to refuſe the Goſpel, that the very Devils themſelves will come in againſt thee, as well as *Sodom* that Damned Crue: May not they, I ſay, come in againſt thee, and ſay, O thou ſimple man! O vile Wretch! that had not ſo much care of thy Soul, thy precious Soul, as the Beaſt hath of his Young, or the Dog of the very Bone that lyeth before him. Was thy Soul worth ſo much, and didſt thou ſo little regard it? Were the Thunder-Claps of the Law ſo terrible, and didſt thou ſo ſlight them? Beſides, was the Goſpel ſo freely, ſo frequently, ſo fully tendered to thee, and yet haſt thou rejected all theſe Things?

Haſt thou valued ſin at a higher rate than thy ſoul? than God, Chriſt, Angels, Saints, and Communion with them in Eternal Bleſſedneſs and Glory? Waſt thou not told of Hell-fire, thoſe intollerable flames? Didſt thou never hear of the intollerable Roarings of the Damned Ones that are therein? Didſt thou never hear or read that doleful ſaying in the 16. of *Luke*, how the ſinful man cries out among the flames, *One drop of water*

to

to cool my tongue. Thus I ſay may the very Devils, being ready to go with thee into the Burning Furnace of Fire and Brimſtone, though not for ſins of ſo high a nature as thine, trembling ſay, Oh that Chriſt had died for Devils, as he died for Man! And, Oh that the Goſpel had bin preached to us, as it hath bin to thee! How would we have laboured to have cloſed in with it? But woe be to us, for we might never have it proffered: no, not in the leaſt, though we would have been glad of it. But you, you have had it proffered, preached, and proclaimed unto you, *Prov.* 8. 4. Beſides, you have been intreated, and beſeeched to accept of it, but you would not. O ſimple Fools! that might have eſcaped Wrath, Vengeance, Hell-fire, and that to all Eternity, and had no heart at all to do it.

6. May not the Meſſengers of Jeſus Chriſt alſo come in with a ſhrill and terrible Note againſt thy Soul, when thou ſtandeſt at the Bar of God's Juſtice, ſaying, Nay, Thou ungodly one, how often haſt thou been forewarned of this day? Did we not ſound an Alarum in thine Ears, by the Trumpet of God's Word day after day? How often didſt thou hear us tell thee of theſe Things? Did we not tell thee ſin would damn thy Soul? Did we not tell thee, that without Converſion, there was no Salvation? Did we not tell thee, that they who loved their ſinnes, ſhould be damned at this

dark and gloomy day, (as thou art like to be.) Yet did we not tell thee, that God, out of his love to ſinners, ſent Chriſt to die for them, that they might (by coming to him) be ſaved? Did we not tell thee of theſe Things? Did we not run, ride, labour, and ſtrive abundantly (if it might have been) for the good of thy Soul, (though now a damned Soul?) Did we not venture our Goods, our Names, our Lives? Yea, did we not even kill our ſelves, with our earneſt intreatings of thee to conſider of thine Eſtate, and by Chriſt to eſcape this dreadful day? O ſad doom! when thou ſhalt be forced full ſore againſt thy will, to fall under the Truth of this Judgment, ſaying, *O how have I hated Inſtruction, and how hath my heart deſpiſed Reproof?* (for indeed) *I have not obeyed the voice of my Teachers, nor inclined mine Ear to them that inſtructed me*, Prov 5.11, 12, 13.

7. May not thy Father, thy Mother, thy Brother, thy Siſter, thy Friend. &c. appear with gladneſs againſt thee at the terrible day? Saying, Oh thou ſilly Wretch! How rightly hath God met with thee? O how righteouſly doth his Sentence paſs upon thee? Remember, thou would'ſt not be ruled, nor perſwaded in thy Life-time: As thou didſt not care for us, and our Admonitions then, ſo neither do we care for thy Ruine, Terror, and Damnation now. No, but we will ſtand on God's ſide in ſentencing of thee to that portion, which

which the Devils must be partakers of. *The Righteous shall rejoyce when he seeth the Vengeance, he shal wash his foot in the blood of the wicked*, Psal. 58. 10. O sad! it is enough to make Mountains tremble, and the Rocks to rend in pieces, to hear this doleful sound. Consider these Things, and if thou would'st be loth to be in this condition, then have a care of living in sin now. How loth wilt thou be to be thrust away from the Gates of Heaven, and how loth wilt thou be to be deprived of the Mercy of God?

How willingly wilt thou set foot forward towards the Lake of Fire? Never did Malefactor so unwillingly turn off the Ladder, when the Halter was about his Neck, as thou wilt turn from God to the Devil, from Heaven to Hell, when the Sentence is passed upon thy Soul.

Oh how wilt thou sigh and groan! How willingly would'st thou hide thy self, and run away from Justice: But alas! as it is with them that are on the Ladder ready to be executed, so it will be with thee: They would fain run away, but there are many Halberd-men to stay them: And so the Angels of God will beset thee round, I say, round on every side; so that thou may'st indeed look, but run thou canst not: *Thou mayst wish thy self under some great Rock or Mountain*, Rev. 6. 15, 16. but how to get under, thou know'st not.

Oh how unwilling wilt thou be, to let thy Father go to Heaven without thee, thy Mother or Friends, &c. go to Heaven without thee? How willingly would'ſt thou hang on them, and not let them go? O Father, cannot you help me? Mother, cannot you do me ſome good? O how loath am I to burn and fry in Hell, while you are ſinging in Heaven! But alas, the Father, Mother, or Friends reject them, ſlights them, and turn their Backs upon them, ſaying, *You would have none of Heaven in your life-time, therefore you ſhall have none of it now: You ſlighted our Counſels then, and we ſlight your tears, cries, and condition now.* What ſayeſt thou ſinner, will not this perſwade thine heart, nor make thee bethink thy ſelf? This is now before thou fall into that dreadful place, that fiery Furnace. But O conſider how dreadful the place it ſelf, the Devils themſelves, the fire it ſelf will be. And this at the end of all, here thou muſt lie for ever, here thou muſt fry for ever, and for ever. This will be more to thee, than any man with Tongue can expreſs, or with Pen can write: There is none that can, I ſay, by the Ten Thouſand part diſcover the ſtate and condition of ſuch a Soul.

I ſhall conclude this then with a few Conſiderations of Incouragement.

1. Conſider, (for I would fain have thee come in ſinner) that there is way made by Jeſus Chriſt for them that are under the Curſe of God, to

come

come to this comfortable and bleſſed ſtate of *Lazarus*, I was ſpeaking of. See *Epheſ.* 2.

2. Conſider, what pains Chriſt Jeſus took for the Ranſoming of thy Soul from all the Curſes, Thunder-claps, and Tempeſts of the Law; from all the intollerable flames of *Hell*; from that Soul-ſinking appearance of thy perſon (on the left hand) before the Judgment-Seat of Chriſt Jeſus, from everlaſting fellowſhip, with innumerable Companies of yelling, and Soul-amazing Devils. I ſay, conſider what pains the Lord Jeſus Chriſt took, in bringing in Redemption for ſinners, from theſe Things.

1. In that, *Though he were rich, yet he became poor, that thou, through his poverty, might be made rich*, 2 *Cor.* 8, 9. He laid aſide his glory, *Joh.* 17. *and became a ſervant*, Phil. 2. He left the company of Angels, and incountred with the Devil, *Luk.* 4. *Mat.* 4. He left Heavens eaſe for a time, to lie upon hard Mountains, *Joh.* 8. In a word, he became poorer, than they that go with flail and rake; yea, then the very Birds or Foxes, and all to do thee good. Beſides, conſider a little of theſe unſpeakable and intollerable ſlightings, and rejections, and the manifold abuſes that came from Man upon him. How he was falſly accuſed, being a ſweet, harmleſs, and undefiled Lamb. How he was undervalued, ſo that a Murtherer was counted leſs worthy of condemnation than he. Beſides, how they mocked him, ſpat on him, beat him over the

head with ſtaves, had the hair pluckt from his cheeks. *I gave my Back to the Smiters*, (ſaith he) *and my Cheeks to them that plucked off the hair; I hid not my Face from ſhame and ſpitting.* His Head crowned with Thorns, his Hands pierced with Nails, and his Side with a Spear; together, with how they uſed him, ſcourging him, and ſo miſerably miſuſing him, that they had even ſpent him in a great meaſure before they did crucifie h m. Inſomuch, that there was another fain to carry his Croſs.

Again, not only this, but lay to heart a little what he receiv'd from GOD his dear Father, though he were his dear and tender Son. Firſt, in that he did reckon him the greateſt Sinner and Rebel in the World: For he laid the ſins of Thouſands, and Ten Thouſands, and Thouſands of Thouſands of Sinners to his charge, *Eſay* 53. And cauſed him to drink the terrible Cup that was due to them all: and not onely ſo, but did delight in ſo doing; *For it pleaſed the Lord to bruiſe him.* God dealt indeed with his Son, as *Abraham* would have dealt with *Iſaac*, I, and more terribly by Ten Thouſand parts: For he did not only tear his Body like a Lion, but made his Soul an Offering for Sin. And this was not done fainedly, but really (for Juſtice call'd for it, he ſtanding in the room of Sinners) witneſs that horrible and unſpeakable Agony that fell on him ſuddainly in the

Garden,

Garden, as if all the Vials of God's unſpeakable ſcalding Vengeance had been caſt upon him all at once, and all the Devils in Hell had been broken looſe from thence at once to deſtroy him, and that for ever; inſomuch, that the very pangs of Death ſeized upon him in the ſame hour. For, ſaith he, *My Soul is exceeding ſorrowful and amazed, even unto death*, Mark 14.33,34.

Witneſs alſo that ſtrange kind of ſweat, that trickled down his moſt bleſſed Face, where it is ſaid. *And he ſweat, as it were, great drops or clodders of blood trickling down to the ground.* O Lord Jeſus, what a Load didſt thou carry? What a Burthen didſt thou bear of the ſins of the World, and the Wrath of God! O thou didſt not onely bleed at Noſe and Mouth, with the preſſure that lay upon thee, but thou waſt ſo preſſed, ſo loaden, that the pure bloud guſhed through the fleſh and ſkin, and ſo ran trickling down to the ground. *And his ſweat was as it were, great drops of blood, trickling or falling down to the ground*, Luk. 22.44. Canſt thou read this, O thou wicked ſinner, and yet go in ſin? Canſt thou think of this, and defer Repentance one hour longer? O heart of flint! yea, harder. O miſerable Wretch! what place in Hell will be hot enough for thee to have thy Soul put into, if thou ſhalt perſiſt, or go on ſtill to adde Iniquity to Iniquity?

Beſides,

Besides his Soul went down to Hell, *Psal.* 16. 10. *Act.* 2. 31. and his Body to the bars of the Grave. And had Hell, Death, or the Grave been strong enough to hold him, then he had suffered the Vengeance of Eternal Fire to all Eternity. But O blessed Jesus! how didst thou discover thy Love to Man in thy thus suffering? And O God the Father! how didst thou also declare thy purity and exactness of thy Justice, in that, though it was thine onely, holy, innocent, harmless, and undefiled Son Jesus, that did take on him our Nature, and represent our persons, answering for our sins, instead of our selves: Thou didst so wonderfully pour out thy Wrath upon him, to the making of him cry out, *My God my God, why hast thou forsaken me?* And O Lord Jesus! what a glorious Conquest hast thou made over the Enemies of our Souls, even Wrath, Sin, Death, Hell, and Devils, in that thou didst wring thy self from under the power of them all? And not only so, but hast led them Captive, which would have led us Captive; and also hast received for us that glorious and unspeakable Inheritance, *That Eye hath not seen, nor Ear heard, neither hath it entred into the heart of Man to conceive.* And also hast given thine some discovery thereof through thy Spirit.

And now Sinner, together with this, consider,

Fourthly,

Fourthly, That though Jesus Christ hath done all these Things for Sinners, yet the Devils make it their whole work, and continual study, how they may keep thee and others from enjoying of these blessed Priviledges, that have been thus obtain'd for Sinners by this sweet Jesus. He labours, I say,

First, To keep thee ignorant of thy state by Nature.

Secondly, To harden thy Heart against the ways of God.

Thirdly, To inflame thy Heart with love to sin, and the ways of darkness.

And fourthly, To get thee to continue herein. For that is the way, he knows, to get thee to be a partaker with him of the flaming Hell-fire, even the same that he himself is fallen into; together with the rest of the wicked World by reason of sin. Look to it therefore.

But now, in the next place, a word of incouragement to you that are the Saints of the Lord.

1. Consider, what an happy state thou art in, that hast gotten the Faith of the Lord Jesus into thy Soul. (But be sure thou have it) I say, how safe, how sure, how happy art thou. For when others go to Hell, thou must go to Heaven; when others go to the Devil, thou must go to God; when as others go to Prison, thou must be set at Liberty, at Ease,

Eaſe, and at Freedom; when others muſt roar for ſorrow of heart, then thou ſhalt alſo ſing for the joy of heart.

Secondly, conſider thou muſt have all thy well ſpent Life to follow thee, inſtead of all thy ſins: and the glorious bleſſings of the Goſpel, inſtead of the dreadful Curſes and Condemnations of the Law. The bleſſing of the Father, inſtead of a fiery Sentence from the Judge.

Thirdly, Let diſſolution come when it will. it can do thee no harm; for it will be but onely a paſſage out of a Priſon, into a Palace; out of a Sea of Troubles, into an Haven of Reſt; out of a Croud of Enemies, to an innumerable Company of true, loving, and faithful Friends; out of ſhame, Reproach, and Contempt, into exceeding great and Eternal Glory. For Death ſhall not hurt thee with his ſting, nor bite thee with his Soul-murmuring Teeth, but ſhall be a welcome Gueſt to thee, even to thy Soul, in that it is ſent to free thee from thy Troubles which thou art in whiles here, in this World, dwelling in the Tabernacle of Clay.

Fourthly, conſider, however it goes with Friends and Relations, yet it will go well with thee, *Eccl.* 8.12.

However it goes with the Wicked, yet I know, Mark, yet I know (ſaith he) that it ſhall go well with

with them that fear the Lord, that fear before him.

And therefore let this, in the first place, cause thee chearfully to exercise thy patience, under all the Calamities, Crosses, Troubles, and Afflictions, that may come upon thee: and by patient continuance in well-doing, to commit both thy self, and thine Affairs, and Actions, into the Hands of God, through Jesus Christ, as to a faithful Creator, who is true in his Word, and loveth to give unto thee, whatsoever he hath promised to thee.

And therefore to incourage thee, while thou art here with comfort, to hold on for all thy Crosses in this thy Journey, be much in considering the place that thou must go into, so soon as dissolution comes.

It must be into Heaven, to God the Judge of all, to an innumerable Company of Angels, to the Spirits of just men made perfect, to the General Assembly, and Church of the first-born, whose Names are written in Heaven, and to Jesus (too the Redeemer) who is the Mediator of the New Covenant, and to the Bloud of sprinkling that speaks better Things for thee, than *Abels* did for *Cain*, Heb. 12. 22, 23, 24.

3. Con-

3. Consider, That when the time of the dead that they shall be raised is come, then shall thy body be raised out of the grave, and be glorified, and be made like to Jesus Christ, *Phil.* 3. 21. O excellent condition.

4. When Jesus Christ shall sit on the throne of his glory, you also shall sit with him, even when he shall sit on the throne of his glory. O will not this be glorious, that when thousands, and thousands of thousands shall be arraigned before the Judgment-seat of Christ, then for them to sit with him upon the throne, together with him to pass the sentence upon the ungodly, 1 *Cor.* 6. 2. 3. Will it not be glorious to enjoy those things that eye hath not seen, nor ear heard, neither hath entred into the heart of man to conceive.

Will it not be glorious to have this sentence, *Come ye blessed of my Father, inherit the Kingdome prepared for you before the Foundation of the World.* Will it not be glorious to enter then with the Angels and Saints into that glorious Kingdome? Will it not be glorious for thee to be in glory with them, while others are in unutterable torments? O then! how will it comfort thee to see thou hast not lost that glory; to think that the devil hath not got thy soul, that thy soul should be saved, and that not from a little, but from an exceeding danger; not with a little, but a great salvation. O therefore let the Saints be joyful in glory,

glory, let them triumph over all their enemies. Let them begin to ſing heaven upon earth, triumph before they come to glory, ſalvation, even when they are in the midſt of their Enemies; *For this honour ſhall all his Saints have*, Pſal. 149. 6, 7, 8, 9.

Ver. 29. Abraham ſaid unto him, they have Moſes and the Prophets, let them hear them.

IN the Verſes foregoing, you ſee there is a diſcovery of the lamentable ſtate of the poor ſoul that dyes out of Chriſt, and the ſpecial favour of God. And alſo how little the glorious God of Heaven doth regard and take notice of their moſt miſerable condition.

Now in this verſe, he doth magnify the word which was ſpoken to the People by the Prophets and Apoſtles, *They have Moſes and the Prophets, let them hear them.* As if he ſhould ſay, thou aſkeſt me that I ſhould ſend *Lazarus* back again into the World, to Preach to them that live there, that they might eſcape that doleful place that thou art in: what needs that? have they not *Moſes* and the Prophets? have they not had my Miniſters and Servants ſent unto them, and coming as from me? I ſent *Enoch*, and *Noah*, *Moſes*, and *Samuel*. I ſent *David*, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*,

niel, Hoſea, and the reſt of the Prophets, together with *Peter, Paul, John, Matthew, James, Jude*, with the reſt; *Let them hear them*. What they have ſpoken by Divine inſpiration, I will own, whether it be for the damnation of thoſe that reject, or the ſaving of them that receive their Doctrine: And therefore what need have they that one ſhould be ſent unto them in another way? They have *Moſes, and the Prophets, Let them hear them*; let them receive their word, cloſe in with the Doctrine declared by them. I ſhall not at this time ſpeak any thing to that word (*Abraham*) having touched upon it already; but ſhall tell you what is to be underſtood by theſe words, *They have Moſes and the Prophets, let them hear them*. The things that I ſhall obſerve from hence, are theſe, 1. That the Scriptures ſpoken by the Holy Men of God, are a ſufficient rule to inſtruct to Salvation, them that do aſſuredly believe and cloſe in with what they hold forth. *They have Moſes and the Prophets, let them hear them*. That is, if they would eſcape that doleful place, and be ſaved indeed from the inſupportable pains of Hell fire, as they deſire, they have that which is ſufficient to counſel them, *They have Moſes and the Prophets*, let them be inſtructed by them, *Let them hear them*, 2 Tim. 3. 16, 17. *For all Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in Righteouſneſs*;

why

why, *that the man of God may be perfect, throughly furnished to every good work.*

Do but mark the words, *All Scripture is profitable*: *All*, take it where you will, and in what place you will; *All is profitable*, for what? *That the man of God*, or he that is bound for Heaven, and would instruct others in their progress thither.

It is profitable to *instruct him*, in case he be ignorant; *to reprove him*, in case he transgress; *to correct him*, if he hath need of it; *to confirm him*, if he be wavering. It is profitable for doctrine, and all this in a very righteous way, that the poor soul may not only be helped, but *throughly furnished*, not only to some, but to all *good works*. And when *Paul* would counsel *Timothy*, to stick close to the things that are sound and sure, presently he puts him upon the Scriptures, saying. *Thou hast from a Child known the Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* The Scripture holds forth Gods mind and will of his love and mercy towards man, and also the creatures carriage towards him from first to last: so if thou wouldest know the love of God in Christ to sinners, *Then search the Scriptures, for they are they that testify of him.*

Wouldst thou know what thou art, and what is in thy heart, then search the Scriptures, and see what's written in them, *Rom.* 3. from 9. to 18. *Rom.* 1. 19. 30, 31, 32. *Jer.* 17. 9. *Gen.* 6. 5.

chap. 8. 21. *Eph* 4. 18. with many others. The Scriptures I say, they are able to give a man perfect instruction into any of the things of God necessary to Faith and Godliness, if he have but an honest heart, seriously to weigh and ponder the several things contained in them. As to instance in things more particular for the further clearing up of this; And first, if we come to the Creation of the World.

Wouldest thou know somewhat concerning that, then read *Gen.* 1, and 2. chapters, and compare them with *Psal.* 33. at the 6. Also *Isaiah*, 66. 2. *Prov.* 8. towards the end.

Wouldest thou know whether he made them of something or nothing, read *Heb.* 11. 3.

Wouldest thou know whether he put forth any labour in making them, as we do in making things, read *Psal.* 33. 9.

If thou wouldest know whether man was made by God, corrupt or upright, read *Eccles.* 7. 26 *Gen.* 1. 10, 18, 25, 31.

Wouldest thou know where God did place man after he had made him, read *Gen.* 2. 15.

Wouldest thou know whether that man did live there all his time or not, then read *Gen.* 3. 23, 24.

If thou wouldest know whether man be still in that state by nature, that God did place him in, then read *Eccl.* 7. 26. and compare it with *Rom.* 5. 16.

16. and *Eph.* 2. 1, 2, 3. *God made man upright, but he hath ſought out many inventions.*

If thou wouldeſt know whether the man were firſt beguiled, or the woman that God made an help meet for him, read *Gen.* 3. 6. and compare it with 1 *Tim.* 2. 14.

Wouldeſt thou know whether God looked upon *Adams* eating of the forbidden Tree, to be ſin, or no, read *Rom.* 5. 12, 13, 14, 15. and compare it with *Gen.* 3. 17.

Wouldeſt thou know whether it were the Devil who beguiled them, or whether it was a natural Serpent, ſuch as do haunt the deſolate places, read *Gen.* 3. 12. with *Rev.* 20. 1, 2, 3.

Wouldeſt thou know whether that ſin be imputed to us, read *Rom.* 5. 12, 13, 14, 15. and compare it with *Eph.* 2. 2.

Wouldeſt thou know whether man was curſed for his ſin, read *Gal.* 3. 10. *Rom.* 5. 15.

Wouldeſt thou know whether the curſe did fall on man, or on the whole creation with him, compare *Gen.* 3. 17. with *Rom.* 8. 20, 21, 22.

Wouldeſt thou know whether man be defiled in every part of him by the ſin he hath committed, then read *Iſa.* 1. 6.

Wouldeſt thou know mans inclination ſo ſoon as he is born, read *Pſal.* 58. 3. *The wicked are eſtranged from the Womb, they go aſtray ſo ſoon as they be born.*

Wouldeſt thou know whether man once fallen from God by tranſgreſſion, can recover himſelf by all he can do, then read *Rom.* 3. 20, 23.

Wouldeſt thou know whether it be the deſire of the heart of man by nature, to follow God in his own way, or no; compare *Gen.* 6. 5. and *Gen.* 8. 21 with *Hoſ.* 11. 7.

Wouldeſt thou know how Gods heart ſtood affected towards man before the World began, compare *Eph.* 1. 4. with 2 *Tim.* 1. 9.

Wouldeſt thou know whether ſin were ſufficient to draw Gods love from his Creatures, compare *Jerem.* 3. 7. and *Micah.* 7. 18. with *Rom.* 5. 6. 7. 8.

Wouldeſt thou know whether Gods love did ſtill abide towards his Creatures for any thing they could do to make him amends, then read *Deut.* 11. 5, 6, 7. 8.

Wouldeſt thou know how God could ſtill love his Creature, and do his Juſtice no wrong. read *Rom.* 3. 24, 25, 26. *Being juſtified freely by his Grace through the Redemption that is in Chriſt Jeſus. Whom God hath ſet forth to be a propitiation for ſin, through Faith in his bloud, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God. To declare*, I ſay, *at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus.* That is, God having his Juſtice ſatisfied, in the bleud, and

righte-

righteousnes, and death of his own Son Jesus Christ, for the sins of poor sinners, he can now save them that come to him, though never so great sinners, and do his Justice no wrong, because it hath had a full and compleat sati-faction given it by that bloud, 1 *Joh.* 1. 7, 8.

Wouldest thou know who he was, and what he was, that did out of his love die for sinners, then compare *Joh.* 3. 16, 17. *Rom.* 5. 8. with *Isa.* 9. 6.

Wouldest thou know whether this Saviour had a body of flesh and bones, before the World was, or took it from the Virgin *Mary*, then read *Gal.* 4. 4.

Wouldest thou know, whether he did in that body bear all our sins, and where, then read 1 *Pet.* 2. 24. *Who bare our sins in his own body on the tree.*

Wouldest thou know, whether he did rise again after he was crucified with the very same body, then read *Luke* 24. at *ver.* 38, 39. 40, 41.

Wouldest thou know whether he did eat or drink with his Disciples after he arose out of the Grave, then read *Luke* 24. 42. and *Acts* 10. 41.

If thou wouldest be perswaded of the truth of this, that that very body is now above the Clouds and Stars, read *Acts* 1. 9, 10, 11, and *Luke* 24. toward the end.

If thou wouldeſt know, that the Quakers hold an errour, that ſay the body of Chriſt is within them; conſider the ſame Scripture.

Wouldeſt thou know what that Chriſt that died for ſinners, is doing in that place whether he is gone, then read *Heb.*7.24.

Wouldeſt thou know, who ſhall have life by him, read 1 *Tim.* 1. 14. 15. and *Rom.* 5. 6, 7, 8. which ſay, Chriſt died for ſinners, for the ungodly.

Wouldeſt thou know, whether they that live and die in their ſins, ſhall go to Heaven, or not, then read 1 *Cor.* 6. 9, 10. *Rev.* 21. 8, 27. which ſaith, *They ſhall have their part in the like, that burns with fire and Brimſtone.*

Wouldeſt thou know whether mans obedience will obtain that Chriſt ſhould die for them, or ſave them, then read *Mark.* 2. 17. *Rom.* 5.7.

Wouldſt thou know whether Righteouſneſs, Juſtification, and Sanctification, doth come through the vertue of Chriſts blood, compare *Rom.* 5.9. with *Heb.* 12. 12.

Wouldeſt thou know whether natural man can abſtain from the outward act of ſin againſt the Law, meerly by a principal of nature, then compare well *Rom.* 2. 14. with *Phil.* 3. 6.

Wouldeſt thou know whether a man by nature may know ſomething of the inviſible things of God

God, compare ſeriouſly, *Rom.* 1.20,21. with *Rom.* 2.14,15.

Wouldeſt thou know how far a man may go on in a profeſſion of the Goſpel, and yet fall away, then read, *Heb.*6.4,5,6. *They may taſte the good word of God, and the powers of the world to come. They may taſte the Heavenly gift, and be partakers of the Holy Ghoſt*, and yet ſo fall as never to be recovered, or renewed again unto repentance: ſee alſo *Luke* 13.

Wouldeſt thou know how hard it is to go to Heaven, read *Mat.*7.13,14. *Luke* 13.24.

Wouldeſt thou know, whether a man by nature be a friend to God, or an enemy, then read *Rom.* 5.11. *Col.*1.21.

Wouldeſt thou know what, or who they are that ſhall go to Heaven; then read *John* 3.3.5.7. and 2 *Cor.*5.17. Alſo wouldeſt thou know what a ſad thing it is for any to turn their backs upon the Goſpel of Jeſus Chriſt, then read *Heb.*10.28,29. and *Mark* 16.16.

Wouldeſt thou know what is the wages of ſin, then read, *Rom.*6.23.

Wouldeſt thou know whither thoſe do go, that die unconverted to the faith of Chriſt, then read *Pſal.*9.17. and *Iſa.*14.9.

Reader, here might I ſpend many ſheets of paper, yea, I might upon this ſubject, write a very great Book, but I ſhall now forbear, deſiring thee

to be very conversant in the Scriptures, *for they are they that will testifie of Jesus Christ*, Joh. 5. 39. The *Bereans* were counted noble upon this account; *These were more noble then those of* Thessalonica *in that they received the word with all readiness of mind, and searched the Scriptures daily, &c.* Acts 17. 11. But here let me give thee one caution, that is, have a care that thou do not satisfie thy self with a bare search of them, without a real application of him whom they testifie of, to thy soul, lest instead of faring the better for thy doing this work, thou dost fare a great deal the worse, & thy condemnation be very much heightned, in that, though thou didst read so often the sad state of those that die in sin, and the glorious estate of them that close in with Christ, yet thou thy self shouldst be such a fool as to lose Jesus Christ, notwithstanding thy hearing, and reading so plentifully of him.

They have Moses and the Prophets, let them hear them.

As if he should say, What need have they that one should be sent to them from the dead? Have they not *Moses* and the *Prophets*? hath not *Moses* told them the danger of living in sin. *Deut.* 27. from *ver.* 15. to *ver.* 26. And *chap.* 28. 15. 16, 17, 18, 19. 20. *&c.* to the end of the Chapter: also *chap.* 29. 18, 19, 20, 21. hath he not there told them, what a sad state these persons are in, that de-

deceive themselves with the deceit of their hearts, saying, They shall have peace, though they follow their sins in these words. *And when he heareth the words of this curse, he bless himself in his heart saying I shall have peace, though I go on or walk in the imagination of my heart, to add drunkenness to thirst. The Lord will not spare that man, but then the anger of the Lord, and his jealousie shall smoak against him, and all the curses that are written in this Book, shall lie upon him: and the Lord shall blot out his name from under Heaven.*

Again, did not *Moses* write of the Saviour that was to come afterwards into the World. *Deut.* 18. 18. Nay, have not all the *Prophets* from *Samuel*, with all those that follow after, propheſied, and foretold these things: therefore what need have they that *I* should work such a miracle, as to send one from the dead unto them? *They have* Moses *and the Prophets, let them hear them.*

From whence observe again, That God doth honour the writings of *Moses* and the *Prophets*, as much, nay more, than if one should rise from the dead: *Should not a People seek unto their God? what, seek for the living among the dead? To the Law, and to the Testimonies,* (saith God) *if they speak not according to this word, it is because there is no light in them.* Isa. 8. 19 20. And let me tell you plainly, *I* do believe that the Devil knows this *full well*, which makes him labour to be-

beget in the hearts of his Disciples and followers, light thoughts of them; and doth perswade them, that even a motion from their own beguiled conscience, or from his own wicked Spirit, is to be observed, and obeyed before them: when the very Apostle of Jesus Christ, though he heard a voice from the excellent glory, saying, *This is my beloved Son, &c.*

Yet writing to the Churches, he commends the writings of the *Prophets* before it, saying, *We have also a more sure word of the Prophets, unto which ye do well to take heed, &c.* 2 Pet. 1. 17, 18, 19. Now if thou doubtest, whether that place be meant the *Scriptures*, the words of the *Prophets*, or no, read but the next Verse, where he adderh for a certain confirmation there of these words. *Knowing this first, that there is no Prophecy of the Scriptures, of any private interpretation: for Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.*

And therefore, what a sad thing is it with those that go about to disown the *Scriptures*. I tell you, however they may slight them now, yet when they come into *hell*, they will see their folly, *They have Moses and the Prophets, let them hear them.*]

Further, who are they that are so tossed to and fro, with the several winds of doctrine, that have been broached in these dayes, but such, for the

most

moſt part, as have had a light eſteem of the Scriptures; for the ground of errour (as Chriſt ſaith) is becauſe they know not them, *Mark* 12. 24. And indeed, it is juſt with God, to give them over to follow their own dark blinded conſciences, to be led into errours, that they might be damned into *hell*, who did not believe that the things contained in the Scripture were the truth, that they might be ſaved and go to Heaven. It cannot well tell how to have done ſpeaking for, and on the *Scriptures* ſide, only this *I* conſider, *A word is enough to the wiſe*; and therefore *I* ſhall commit theſe things into the hands of them that are of God: and as for the reſt, *I* ſhall ſay to them, rather than God will ſave them from *hell* with the breach of his holy word, if they had a thouſand *ſouls* a piece, God would deſtroy them all; *for the Scriptures cannot be broken.* John 10. 35.

Verſe

Verſe 30. *And he ſaid, nay Father* Abraham, *but if one went unto them from the dead, they would repent.*

THe Verſe before, you know, as I told you, it was part of an anſwer to ſuch as loſe their *ſouls*, ſo it is a vindication of the Scriptures of *Moſes* and the *Prophets*. *They have* Moſes *and the Prophets, let them hear them.*

Now this Verſe is an anſwer to what was ſaid in the former, and ſuch an one as hath in it a rejection of the former anſwer. *Nay Father Abraham.* Nay ſaith he, do not ſay ſo, do not put them off with this; *ſend one from the dead*, and then there will be ſome hopes. 'Tis true, thou ſpeakeſt of the *Scriptures* of *Moſes* and the Prophets and ſayeſt, *let them hear them*; but theſe things are not ſo well as I could wiſh, I had rather thou would'ſt ſend one from the dead. In theſe words therefore, *Nay, Father Abraham*, there is a repulſe given. Nay, let it not be ſo. Nay, *I* do not like of that anſwer; Hear *Moſes* and the *Prophets*? nay. The ſame expreſſion is uſed by Chriſt, *Luke* 13. 2, 3. *Think you that they upon whom the Tower of* Siloe *fell, were ſinners above others? I tell you nay, for except ye repent, ye ſhall all likewiſe periſh.* So here, *Nay Father Abraham*, &c.

By

By this word *Nay*, therefore is ſignified, a rejecting the firſt anſwer.

Now obſerve, I pray you, the reaſon why he ſayes nay, is, becauſe God doth put over all thoſe that will be ſaved, to obſerve and receive the truth contained in Scripture, and believe that. To have a high eſteem of them, and to love and ſearch them, as Chriſt ſaith, *Search the Scriptures, — for they are they which teſtify of me*, Joh. 5. 39. But the damned ſay, *Nay*; as if he had ſaid, This is the thing to be ſhort, my brethren are unbelievers, and do not regard the Word of God, I know it by my ſelf- for when I was in the World, it was ſo with me; Many a good Sermon did I hear, many a time was I admoniſhed, deſired, intreated, beſeeched, threatned, forewarned of what I now ſuffer: But alas, I was ignorant, ſelf-conceited, ſurly, obſtinate, and rebellious. Many a time the Preacher told me, hell would be my portion, the devil would wreck his malice on me, God would pour on me his ſore diſpleaſure, but he had as good have preached to the ſtock, to the poſt, to the ſtones I trod on; his words rang in mine ears, but I kept them from my heart. I remember he alledged many a Scripture, but thoſe I valued not; the Scriptures, thought I, what are they? a dead letter, a little Ink and Paper, of three or four ſhillings price. Alas, what is the Scripture, give me a Ballad, a News-book, *George* on Horſ-

back,

back, or *Bevis of Southampton*; give me some book that teaches curious Arts, that tells of old Fables; but for the Holy Scriptures I cared not. And as it was with me then, so it is with my brethren now; we were all of one spirit, loved all the same sins, slighted all the same counsels, promises, incouragements, and threatnings of the Scriptures; and they are still as I left them, still in unbelief, still provoking God, and rejecting good counsel, so hardned in their wayes, so bent to follow sin, that let the Scriptures be shewed to them daily, let the Messengers of Christ preach till their hearts ake, till they fall down dead with preaching, they will rather trample it under-foot, and swine-like rent them, than close in with those gentle and blessed proffers of the Gospel.

Nay Father Abraham, but if one should rise from the dead, they would repent. Though they have Moses and the Prophets, (the Scriptures) they will not repent and close in with Jesus Christ, though the Scriptures do witness against them. If therefore there be any good done to them, they must have it another way. I think, saith he, it would work much on them, *if one should rise from the dead*. And this truth indeed is so evident, that ungodly ones have a light esteem of the Scriptures, that it needs not many strong Arguments to prove it, being so evidently manifested by their every dayes practice, both in words and actions, almost in all things

things they say and do. Yet for the satisfaction to the Reader, I shall shew you by a Scripture or two, (though I might shew many) that this was, and is true with the generality of the world. See the words of *Nehemiah* in his 9th Chapter, concerning the Children of *Israel*, who though the Lord afforded them mercy upon mercy, as it is from ver. 19. to ver. 25. yet ver. 26. saith he, *Nevertheless they were disobedient for all thy goodness towards them, and rebelled against thee,* (but how?) *and cast thy Law behind their back: Slew the Prophets which testified against them, to turn them to thee; and they wrought great provocations.* Observe, 1. They sinned against mercy. And then 2. They slighted the Law, or Word of God. 3. They slew the Prophets that declared it unto them. 4. The Lord counts it a great provocation. See *Heb.* 3. from ver. 10. to ver. 19. And see *Zach.* 7. 11, 12. *But they refused to hearken.* (saith he there of the Wicked) *and pulled away the shoulder, and stopped their ears, that they should not hear the Law. Yea, they made their hearts hard as an adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent unto them by his Spirit in the former Prophets, &c.* Mark I pray you, her is also, First, a refusing to hearken to the word of the Prophets.

2. That they might so do, they stopped their ears.

3. If

3. If any thing was to be done, they pulled away their shoulder.

4. To effect this, they labour to make their hearts hard as an Adamant stone.

5. And all this, lest they should hear and close in with Jesus and live, and be delivered from the wrath to come, all which things do hold out an unwillingness to submit to, and embrace the words of God; and so Jesus Christ which is testified of by them. Many other Scriptures I might bring in for confirmation of the thing, as that in *Amos* 7. 12, 13. also 2 *Sam.* 2. 24, 25. 2 *Chron.* 25. 15, 16. *Jer.* 7. 23. 24, 25. 26, 27. and chap. 16. 12. Read also seriously that saying, in 2 *Chron.* 36. 15. where he saith, *And the Lord God of their Fathers sent unto them by his Messengers rising up betimes, because he had compassion on his people, and on his dwelling place.* And did they make them welcome? No, *But mocked the Messengers of God, and despised his words: And was that all?* No, *they misused his Prophets.* How long? *untill the wrath of the Lord arose against them: Till there was no remedy.* See also *Jer.* 29. 19. chap. 25. 3, 4, 5, 6. 7. *Luke* 11. 49.

And besides the Conversation of almost all men doth bear witness to the same, both Religious, and profane persons; in that they daily neglect, reject, and turn their backs upon the plain testimony of the Scriptures.

As,

As, 1. Take the threatnings laid down in holy Writ, and how are they disregarded; there are but a few places in the Bible, but there are threatnings against one sinner or other; against drunkards, swearers, lyars, proud persons, strumpets, whoremongers, covetous railers, extortioners, thieves, lazy persons; In a word, all manner of sins are reproved, and without Faith in the Lord Jesus, there is a sore punishment to be executed on the committers of them; and all this made mention of in the Scriptures.

But for all this, how thick, and by heaps, do these wretches walk up and down our streets? Do but go into the Ale-houses, and you shall see almost every room besprinkled with them, so foming out their own shame, that it is enough to make the heart of a Saint to tremble, insomuch that they would not be bound to have society with them any long while for all the world. For as the wayes of the godly are not liked of by the wicked, even *so the wayes of the wicked are an abomination to the just*, Prov. 29. 27. Psal. 120. 5, 6.

The Scriptures say, *Cursed is the man that trusteth in man, that maketh flesh his arm, and whose heart departeth from the Lord*, Jer. 17. 5.

And yet how many poor souls are there in the world, that stand in so much aw, and dread of men, and do so highly esteem their favour, that they will rather venture their souls in the hands

of the devil with their favour, then they will fly to Jesus Christ for the salvation of their soul. Nay, though they be convinced in their souls, that the way is the way of God; yet how do they labour to stifle convictions, and turn their ears away from the truth, and all because they will not lose the favour of an opposite neighbour. Oh! I dare not for my Master, my Brother, my Landlord, I shall lose his favour, his house of work, and so decay my calling. O saith another, I would willingly go in this way, but for my Father, he chides and tells me, he will not stand my friend when I come to want; I shall never enjoy a penyworth of his goods, he will disinherit me; And I dare not, saith another, for my Husband, for he will be a railing, and tells me, he will turn me out of doors, he will beat me, and cut off my legs. But I tell you, if any of these, or any other things be so prevalent with thee now, as to keep thee from seeking after Christ in his wayes; they will also be so prevalent with God against thee, as to make him cast off thy soul, because thou didst rather trust man than God; and delight in the embracing of man rather than in the favour of the Lord.

2. Again, the Scripture saith, *He that being often reproved, hardneth his neck, shall suddenly be destroyed, and that without remedy*, Prov. 29. 1. Yet many are so far from turning, though they have been convinced of their wretched state an hundred

dred times; that when convictions or trouble for ſin comes on their Conſciences, they go on ſtill in the ſame manner, reſiſting and choaking the ſame, though remedileſs deſtruction be hard at their heels.

3. Again, thou haſt heard ſay, *Unleſs a man be born again, he cannot enter into the Kingdome of Heaven*, Joh. 3. 3, 5, 7. And yet thou goeſt on in a natural ſtate; an unregenerate condition, nay, thou doſt reſolve never to turn nor be changed, though hell be appointed on purpoſe to ſwallow up ſuch, *Iſa.* 14. 9. *Pſal.* 9. 17. *The wicked ſhall be turned into hell, and all the Nations that forget God.*

4. Again, the Scripture ſaith plainly, That *he that loveth and maketh a lye, ſhall have his part in the lake that burneth with fire and brimſtone*, Rev. 21. 8, 27. And yet thou art ſo far from dreading it, that it is thy delight to jeſt and jeer, and lye for a penny or two pence, or ſix pence gain. And alſo if thou canſt make the reſt of thy companions merry, by telling things that are falſe of them that are better then thy ſelf, thou doſt not care a ſtraw. Or if thou heareſt a lye from, or of another, thou wilt tell it, and ſwear to the truth of it. O miſerable!

5. Thou haſt heard and read, That *he that believes not, ſhall be damned*, Mark 16. 16. And *that all men have not Faith*, 2 Theſſ. 3. 2. and yet thou

doſt ſo much diſregard theſe things, that it is like thou didſt ſcarce ever ſo much as examine ſeriouſly whether thou wert in the faith or no; but doſt content thy ſelf with the Hypocrites hope, which at the laſt God will cut off, and count it no better then the ſpiders web, *Job* 8. 13, 14. or the houſe that is builded on the ſands, *Luke* 6. 49. Nay, thou peradventure doſt flatter thy ſelf, and thinkeſt that thy Faith is as good as the beſt of them all, when alas poor ſoul, thou mayeſt have no ſaving faith at all; which thou haſt not, if thou be not born again and made a new Creature, 2 *Cor.* 2. 17.

6. Thou haſt heard, That *he that neglects Gods great ſalvation, ſhall never eſcape his great damnation*, Heb. 2. 3. compared with *Luke* 14. 24. and *Rev.* 14. 19, 20. And yet when thou art invited, intreated, and beſeeched to come in, (*Luke* 14. 17, 18. 2 *Cor.* 5. 19, 20. *Rom.* 12. 1.) thou wilt make any excuſe to ſerve the turn. Nay, thou wilt be ſo wicked, as to put off Chriſt time after time, notwithſtanding he is ſo freely profered to thee: a little ground, a few Oxen, a Farm, a Wife, a two penny matter, a Play; nay, the fear of a mock, a ſcoff, or a jeer, is of greater weight to draw thee back, than the Salvation of thy Soul to draw thee forward.

7. And thou haſt heard that, *Whoſoever will be a friend of the World, is the enemy of God*, Jam. 4. 4.

But

But thou regardeſt not theſe things, but contrariwiſe, rather then thou wilt be out of the friendſhip and favour of this world, thou wilt ſin againſt thine own Conſcience, and get thy ſelf in to favour by fawning, and flattering of the world. Yea, rather then thou wilt go without it, thou wilt diſſemble, lye, backbite thy Neighbour, and an hundred other tricks thou wilt have.

8. You have heard that the day of Judgement is near, in which you and *I* all of us muſt appear before the *Tribunal* of Jeſus Chriſt, and there be made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of *all* our ſins in thought, word, and deed, and ſhall certainly be damned for them too, if we cloſe not in with our Lord Jeſus Chriſt, and what he hath done and ſuffered for eternal life, and that not *notionally* or *traditionally*, but *really* and *ſavingly*, in the power, and by the operation of the ſpirit, through faith (*Eccleſ.* 11. 9. 12. 14. *Heb.* 9. 27. *Acts* 10. 42. *Acts* 17. 30, 31. 2 *Cor.* 5. 10. *Rev.* 20. 12.) *And I ſaw the dead ſmall and great, ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life; and the dead were judged out of thoſe things that were written in the Books.* There is the Book of the Creatures, the Book of Conſcience, the Book of the Lords Remembrance, the Book of the Law, the Book of the Goſpel. (*Rom.* 1, 20. com-

pare with *Rom.*2.12.15. Rev.6. ver.19. Joh.12. 48.) *Then shall he separate them one from another, as a Shepherd divideth his Sheep on his right hand, and the Goats on his left.* (*Mat.* 25. 30, 31, 32.) *And shall say to them on his right hand, Come ye blessed*, ver.34. *But to the other go or depart ye cursed*, ver.41. Yet notwithstanding, the Scriptures do so plainly & plentifully speak of these things, alas! who is there that is weaned from the world, and from their sins and pleasures, to fly from the wrath to come, *Mat.* 3.7. notwithstanding, the Scripture saith also, *That Heaven and Earth shall pass away, rather than one jot or one tittle of the word shall shall fail, till all be fulfilled*, they are so certain, *Luke* 21.37.

But leaving the threatnings, let us come to the promises, and speak somewhat of them, and you may see how light men make of them, and how little they set by them, notwithstanding the mouth of the Lord hath spoken them.

As first, *Turn ye fools, ye scorners, ye simple ones, at my reproof; and behold I will pour out my spirit unto you*, *Prov.*1.24. And yet persons had rather be in their foolishness and scorning still, and had rather imbrace some filthy lust, then the holy, undefiled, and blessed Spirit of Christ, thorow the promise, though by it as many as receive it, *are sealed unto the day of redemption*, *Eph.*4.30. And

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although he that lives and dies without it, is none of Christs, *Rom.*8.9.

2. God hath said, If thou do but come to him in Christ, *though your sins be as red as Scarlet, they shall be as white as Snow: and he will by no meanes cast thee away,* (compare *Isa.*1.18. with *Joh.*6.37.) yet poor souls *will not come to Christ that they might have life.* (Joh.5.41.) but rather, *after their hardness and impenitent heart, treasure up unto themselves wrath, against the day of wrath, and revelation of the righteous judgement of God.* Rom.2.4,5,6.

3. Christ Jesus hath said in the word of truth, That if any man will serve and follow him, *Where he is, there shall also his servant be.* Joh. 12.26. but yet poor souls choose rather to follow sin, Satan, and the world, though their companions be the devils, and damned souls for ever. *Mat.*25.41.

4. He hath also said, *Seek first the Kingdom of God, and all other things shall be added.* But let who so will seek after the Kingdom of Heaven, first for them; For they will take the first time, while time serves to get the things of this life. And if it be so, that they must needs seek after Heaven, or else be damned, they will stay till they have more leisure, or till they can better attend to it; or till they have other things handsome about them; or till they are older; when they have little else to do; or when they come to be sick, and to die. Then Lord have mercy upon

them; though it be ten thousand to one, but they perish for ever.

For commonly, the Lord hath this way to deal with such sinners, who put him off when he is striving with them, *either to laugh at their calamity, and mock when their fear cometh.* (Prov. 1. 26. 28.) or else send them to the gods they have served, which are the devils, *Judg.* 10. 13. 14. (*Go to the gods you have served, and let them deliver you, saith he*) compare this with *Joh.* 8. 44.

5. He hath said, *There is no man that forsaketh Father or Mother, Wife or Children, or Lands for his sake, and the Gospels, but shall have an hundred fold in this world, with persecution, and in the world to come, life everlasting.* Mark 10. 29, 30.

But men for the most part, are so far off from believing the certainty of this, that they will scarce lose the earning of a penny to hear the word of God, the Gospel of salvation. Nay, they will neither go themselves, nor suffer others to go, (if they can help it) without threatning to do them a mischief, if it lie in their way: Nay further, many are so far from parting from any worldly gain, for Christs sake and the Gospels, that they are still striving, by hook and by crook, as we say, by swearing, lying, cousening, stealing, covetousness, extortion, oppression, forgery, bribery, flattery, or any other way, to get more, though they get together with these, death, wrath, dam-

damnation, *hell*, the *devil*, and all the *plagues* that God can pour upon them. And if any do not run with them to the ſame exceſs of riot, but rather for *all* their threats, will be ſo *bold*, and *careleſs* (as they *call* it) as to *follow* the wayes of God; if they can do no more, yet they will whet their tongues like a Sword to wound them, and do them the greateſt miſchief they can, both in ſpeaking againſt them to neighbours, to Wives, to Husbands, to Landlords, and raiſing falſe Reports of them. But let ſuch take heed, leſt they be in ſuch a ſtate and woful condition, as he was in, who ſaid in vexation and anguiſh of ſoul, *One drop of cold water to cool my tongue.*

Thus might I add many things out of the holy Writ, both threatnings and promiſes, beſides thoſe heavenly Counſels, loving Reproofs, free invitations to all ſorts of ſinners, both old and young, rich and poor, bond and free, wiſe and unwiſe. All which have been, now are, and it is to be feared, as long as this World laſts, will be trampled under the feet of thoſe Swine, (I call them not men) who will continue in the ſame. But take a review of ſome of them.

1. *Counſel.*

What heavenly counſel is that, where Chriſt ſaith, *Buy of me gold tried in the fire, that thou mayſt*

mayst be rich, and white rayment that thou mayst be cloathed, that the shame of thy nakedness do not appear. Rev. 3. 17, 18. Also that, *Ho every one that thirsteth, come to the waters: Yea come buy wine and milk without money, and without price.* Isa. 55. 1. *Hear and your souls shall live.* Verse 3. *Lay hold of my strength, that you may make peace with me, and you shall make peace with me.* Isa. 27. 5.

2. Instruction.

What Instruction is here.

Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, (saith Christ) *watching daily at my gates, waiting at the posts of my doors: For who so findeth me, findeth life, and shall obtain favour of the Lord.* Prov. 8. 32, 33, 34, 35. *Take heed that no man deceive you by any meanes. Labour not for the meat that perisheth, but for that which endureth unto everlasting life.* Joh. 6. 27. *Strive to enter in at the strait gate,* Luke 13. 24. *Believe on the Lord Jesus, and thou shalt be saved.* Act. 16. 31. *Believe not every spirit, but try the spirits. Quench not the spirit. Lay hold on eternal life. Let your light so shine before men that they may see your good works, and glorifie your Father which is in Heaven.* Mat. 5. 16. *Take heed and beware of hypocrisie; watch and*

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be ſober. Learn of me (ſaith Chriſt.) *Come unto me.*

3. Forewarning.

What forewarning is here.

Becauſe there is wrath, beware leſt he take thee away with his ſtroak, then a great ranſome cannot deliver thee, Job 36.18. *Be ye not mockers, leſt your bands be made ſtrong. for I have heard from the Lord God of Hoſts, a Conſumption even determined on the whole Earth. Iſa.*28.22. *Beware therefore, leſt that come upon you that is written: Behold ye diſpiſers, and wonder and periſh. For behold I work a work in your dayes, which ye ſhall in no wiſe believe, though a man declare it unto you,* Act. 13.40. 41. *Let him that thinketh he ſtandeth, take heed leſt he fall.* 1 Cor. 10. 12. *Watch and pray, leſt you enter into temptation.* Luke 22.40. *Let us fear therefore, leſt a promiſe being made, or left us, of entring into his reſt, any of you ſhould ſeem to come ſhort of it.* Heb. 4. 1. *I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people out of Ægypt, afterward deſtroyed them that believed not.* Jude 5. *Hold faſt that thou haſt, let no man take thy Crown.* Rev. 3.11.

4. Comfort.

What comfort is here.

He that cometh unto me, I will in no wise cast out. Joh. 6. Vers. 37. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Mat. 11. 28. *Be of good cheer, thy sins are forgiven thee. I will never leave thee, nor forsake thee,* (for) *I have loved thee with an everlasting love.* Jer. 31. 3. *I lay down my life for my sheep; I lay down my life, that they might have life. I am come that they might have life, and that they might have it more abundantly. I have heard thee in a time accepted, and in the day of salvation have I succoured thee.* 2 Cor. 6. 2. *Though their sins be as Scarlet, they shall be as white as Snow; though they be as Crimson, they shall be as Wooll. For I have blotted out as a thick Cloud, thy transgressions, and as a Cloud thy sins; return unto me, for I have redeemed thee,* Isa. 44. 22.

5. Grief to those that fall short.

O sad grief.

How have I hated instruction, and mine heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me,

me, Prov. 7. 11, 12, 13. *They ſhall curſe their King and their God, and look upwards. And they ſhall look to the Earth, and behold trouble and darkneſs, and dimneſs of anguiſh: and they ſhall be driven into darkneſs.* Iſa. 8. verſ. 21, 22. *He hath diſperſed abroad, he hath given to the poor, his Righteouſneſs endureth for ever.* ——*The wicked ſhall ſee it, and be grieved, he ſhall gnaſh with his teeth, and melt away; the deſire of the wicked ſhall periſh.* Pſal. 112. 9, 10.

There ſhall be weeping when ye ſhall ſee Abraham, Iſaac, *and* Jacob, *and all the* Prophets *in the Kingdom of Heaven, and your ſelves thruſt out.* Luke 13. 26, 27, 28. all which things are ſlighted by the world.

Thus much in ſhort touching this; that ungodly men undervalue the Scriptures, and give no credit to them, when the truth that is contained in them, is held forth in ſimplicity unto them, but rather cry out, *nay, but if one ſhould riſe from the dead,* then they think ſomething might be done: when alas, though ſigns and wonders were wrought by the hands of thoſe that preach the *Goſpel*, theſe poor creatures would never the ſooner convert, though they ſuppoſe they ſhould, as is evident by the carriages of their fore-runners, who, albeit the Lord Jeſus Chriſt himſelf did confirm his Doctrine by miracles, as opening blind eyes, caſting out of *Devils*, and raiſing the dead, they were ſo far from receiving either him,

or his Doctrine, that they put him to death for his pains, though he had done so many Miracles among them: yet they believed not in him. *John* 12. 37. But to pass this, I shall lay down some of the grounds of their rejecting, and undervaluing the Scriptures, and so pass on.

1. Because they do not believe that they are the Word of God, but rather suppose them to be the inventions of men, written by some Politicians, on purpose to make poor ignorant people to submit to some Religion and Government. Though they do not say this, yet their practices testifie the same; as he that when he hears the words of the curse, yet blesseth himself in his heart, and saith, he shall have peace, though God saith he shall have none. *Deut.* 29. 18, 19, 20. And this must needs be, for did but men believe this, that it is the Word of God, then they must believe, that he that spake it is true, therefore shall every word and tittle be fulfilled. And if they come once to this, unless they be stark mad, they will have a care how they do throw themselves under the lash of eternal vengeance. For the Reason why the *Thessalonians* received the word, was, because they believed it was the Word of God, and not the word of man, which did effectually work in them by their thus believing. 1 *Thes.* 2. 13, 14.

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When ye received the word which ye heard of us, (saith he) *ye received it, not as the word of man, but as it is indeed the Word of God; which effectually worketh in you that believe.* So that did a man but receive it in hearing, or reading, or meditating, as it is the Word of God, they would be converted. *But the Word preached doth not profit, not being mixed with faith in them that hear it.* Heb. 4. 1, 2.

2. Because they do not indeed see themselves by nature, heirs of that exceeding wrath and vengeance that the Scriptures testifie of. For did they but consider what God intends to do with those that live and die in a natural state, it would either sink them into despair, or make them fly for refuge to the hope that is set before them. But if there be never such sins committed, and never so great wrath denounced, and the time of execution be never so near; yet if the party that is guilty be senseless, and altogether ignorant thereof, he will be careless, and regard it nothing at all. And that man by nature is in this condition it is evident. For take the same man that is senseless, and ignorant of that misery he is in by nature, I say, take him at another time, when he is a little awakened, and then you shall hear him roar, and cry out so long as trouble is upon him, and a sense of the wrath of God hanging over his head: *Good Sirs, what must I do to be saved?*

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Though the ſame man at another time (when his conſcience is fallen aſleep, and grown hard) will lie like the *Smiths* Dog, at the foot of the Anvil, though the fire-ſparks flie in his face. But as I ſaid before, when any one is a little awakened, O! what work will one verſe, one line, nay one word of holy Scripture make in his heart, he cannot eat, ſleep, work, keep company with his former companions; and all becauſe he is afraid that the damnation ſpoken of in Scripture, will fall to his ſhare, Like *Balaam*, who ſaid, *I cannot go beyond the word of the Lord*, Numb. 22. 18. ſo long as he had ſomething of the word of the Lord with authority, ſeverity, and power on his heart: but at another time he could teach *Balak to caſt a ſtumbling-block before the Children of Iſrael*, Rev. 2. 14.

3. Becauſe the carnal Prieſts do tickle the ears of their hearers with vain Philoſophy and deceit, and thereby harden their hearts againſt the ſimplicity of the Goſpel, and word of God, which things, the Apoſtle admoniſhed thoſe that have a mind to cloſe in with Chriſt, to avoid, *Col.* 2. 8. ſaying, *Beware leſt any man* (be he what he will) *ſpoil you, through Philoſophy and vain deceit, after the traditions of men, and rudiments of the world, and not after Chriſt*. And you who muzzle up your people in ignorance with *Ariſtotle, Plato*, and the reſt of the heatheniſh Philoſophers, and

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preach little, if any thing of Christ rightly. I say unto you, that you will find you have sinned against God, and beguiled your hearers, when God shall in the Judgement-day, lay the cause of the damnation of many thousands of souls to your charge, and say, *He will require their blood at your hands, Ezek.* 33.6.

4. Another reason why the carnal unbelieving world do so slight the Scriptures, and Word of God, is, because the judgement spoken of in the Scripture, is not presently executed on the transgressors. *Because sentence against an evil act, is not speedily executed, therefore the hearts of the sons of men, are wholly set in them to do evil, Eccles.* 8. 11. Because God doth not presently strike the poor wretch as soon as he sins, but waits, and forbears, and is patient: Therefore the world judging *God* to be unfaithful, go to it again, and again, and every time grow harder and harder, till at last, God is forced either to stretch out his mighty power to turn them, or else send death with the Devil and Hell to fetch them. *Thou thoughtest* (saith God) *that I was altogether such an one as thy self, but I will reprove thee, and set them in order before thy face. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Psal.* 50. 20, 21.

5. Another Reason why the blind world do slight the authority of Scripture, is, because they give ear to the Devil, who through his subtilty casteth false evasions, and corrupt interpretations on them, rendring them not so point blank the mind of God; and a rule for direction to poor souls: perswading them, that they must give ear and way to something else besides, and beyond that: or else he labours to render it vile and contemptible, by perswading them that it is a dead letter, when indeed they know not what they say, nor whereof they affirm. For the Scripture is not so dead, but that the knowledge of it is able to make any man wise unto salvation through faith and love which is in Christ Jesus. 2 *Tim.* 3. 15. And is profitable for instruction, reproof and correction in righteousness; that the man of God may be throughly furnished to all good works, *verse* 17.

And where it is said the letter killeth, he meaneth the Law, as it is the ministration of damnation, or a Covenant of works, and so indeed it doth *kill*, and must do so, because it is just: forasmuch as the party that is under the same, is not able to yield to it a compleat and continual obedience. But yet I will call *Paul* and *Peter* to witness, that the Scriptures are of a very glorious concernment, in as much as in them is held forth to us the way of life; and also, in that they do ad-

administer good ground of hope to us, *Rom.* 15. 4. *For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture, might have hope.* And again, *Rom.* 16.25,26. *Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the Revelation of the mistery which was kept hid since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations for the obedience of faith.* And therefore whosoever they be that slight the Scriptures, they slight that which is no less then the word of *God*; and they who slight that, slight him that spake it; and they that do so, let them look to themselves, for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, and so I have done with this. Consider the dangers of slighting the words of the Prophets or Apostles, whether they be, correction, reproof, admonition, forewarning, or the blessed invitations and promises contained in them.

1. Such souls do provoke God to anger, and to execute his vengeance on them. *They refused to*

hearken, they pulled away their ſhoulder, they ſtopped their ears, leſt they ſhould hear the Law, and they made their hearts Adamant ſtone, that they might not hear the Law, and the words that were ſpoken to them by his ſpirit in the former Prophets: Therefore came a great wrath upon them. Zach. 7. 11, 12.

2. God will not regard in their calamity. *Becauſe I called, and ye refuſed, I ſtretched out my hand, and no man regarded, but ſet at nought all my counſels, and would have none of my reproof: I alſo will laugh at your calamities and mock when your fear cometh. When their fear cometh as deſolation, and their deſtruction, like a Whirlwind. Then ſhall they call, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me,* Prov. 1. 25, 26, 27.

3. God doth commonly give up ſuch men to deluſions to believe lies. *Becauſe they received not the love of the truth, that they might be ſaved, therefore God ſhall ſend them ſtrong deluſions, that they ſhould believe a lie. That they all might be damned.* 2 Theſ. 2. 11, 12.

4. In a word, they that do continue to reject and ſlight the word of God, they are ſuch, for the moſt part, as are ordained to be damned. Old *Eli* his ſons not hearkening to the voice of their father, reproving them for their ſins, but diſobeying

his voice, it is said, *It was because the Lord would slay them*, 1 Sam. 2. 15. Again, see in 2 *Chron.* 25. 15, 16. *Amaziah* having sinned against the Lord, he sends to him a Prophet to reprove him: But *Amaziah* sayes, *Forbear, wherefore shouldst thou be smitten?* (he did not hearken to the word of God) *Then the Prophet forbear, saying, I know that God hath determined to destroy thee, because thou hast not hearkened to my counsel.* Read therefore, and the Lord give thee understanding. For a miserable end will those have that go on in sinning against God, rejecting his word.

Other things might have been observed from this verse, which at this time I shall pass by; partly, because the sum of them hath been touched already, and may be more clearly hinted at in the following verse, and therefore I shall speak a few words to the next verse, and so draw towards a conclusion.

Ver. 31. *And he said unto him, If they hear not* Moſes, *and the Prophets neither will they be perſwaded, though one riſe from the Dead.*

And he ſaid] That is, and God made anſwer to the words ſpoken in the verſe before, *And he ſaid unto him, If they hear not* Moſes, *&c.* As if he had ſaid, *Moſes* was a man of great Renown, a man of worthy note, a man that talked with *God* face to face, as a man ſpeaketh to his Friend: The words that *Moſes* ſpake, were ſuch as I commanded him to ſpeak: Let who will queſtion them, I will own them, credit them, bleſs them that cloſe in with them, and curſe thoſe that reject them.

I my ſelf ſent the Prophets, they did not run of their own heads; I gave them Commiſſion; I thruſt them out, and told them what they ſhould ſay. In a word, They have told the World what my mind is to do, both to Sinners and to Saints. *They have* Moſes *and the* Prophets, *let them hear them.* Therefore, he that ſhall reject and turn his back either upon the Threatnings, Counſels, Admonitions, Invitations, Promiſes, or whatſoever elſe I have commanded them to ſpeak, as to Salvation and Life, and to Directions therein, ſhall be ſure to have a ſhare in the many Curſes, that they have ſpoken, and the Deſtruction that is pronounced

nounced by them. Again, *If they hear not* Moſes, *and the Prophets*, &c. As if he had ſaid, Thou would'ſt have me ſend one from the Dead unto them, what needs that? They have my Mind already, I have declared unto them what I intend to ſtand to, both for ſaving them that believe, and damning them that do not. That therefore which I have ſaid, I will make good, whether they hear, or forbear. And as for this deſire of yours, you had as good deſire me to make a new Bible, and ſo to revoke my firſt Sayings, by the Mouth of my Prophets. But I am God, and not Man, and my Word is immutable, unchangable, and ſhall ſtand as faſt as my Decrees can make it; *Heaven and Earth ſhall paſs away, but one jot or tittle of my Word ſhall not paſs.* If thou hadſt Ten Thouſand Brethren, and every one in danger of loſing his Soul, if they did not cloſe in with what is contained and recorded in the Scriptures of Truth, they muſt even every one of them periſh, and be for ever damned in *Hell*; for the Scriptures cannot be broken. I did not ſend them ſo unadviſedly, to recall it again by another conſideration. No, *For I ſpeak in Righteouſneſs and Judgment*, Iſa. 63. 1, 2, 3. and in much Wiſdom and Counſel. It being therefore gone out of my Mouth in this manner, *It ſhall not return in vain, untill it hath accompliſhed the thing whereto I have ſent it.*

But again, Thou supposest that Miracles and Wonders will work more on them, which makes thee say, *Send one from the Dead*. But herein thou art mistaken, for I have proved them with that once and again, by more than one, or two, or three of my Servants. How many Miracles did my Servant *Moses* work by Commandment from me in the Land of *Egypt*, at the *Red-Sea*, and in the *Wilderness*; yet they of that Generation were never the sooner converted for that, but notwithstanding rebelled and lusted, and in their hearts turned back into *Egypt*, *Act.* 7. How many Miracles did *Samuel*, *David*, *Elias*, *Elisha*, *Daniel*, and the Prophets, together with my Son, who raised the Dead, cast out Devils, made them to see that were born blind, gave and restored Limbs, yet for all this (as I said before) they hated him, they crucified him. I raised him again from the Dead, and he appeared to his Disciples who were call'd, and chosen, and faithful, and he gave them Commandment and Commission, to go and testifie the Truth of this to the World; and to confirm the same, he inabled them to speak with divers Tongues, and to work Miracles most plentifully; yet there was great persecution raised against them, insomuch that but a few of them died in their beds. And therefore, though thou thinkest that a Miracle will do so much with the World, yet I say, No: *For if they will not believe* Moses

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and the Prophets, neither will they be perſwaded, though one ſhould riſe from the Dead.

From theſe words therefore take notice of this Truth; namely, that thoſe who reject, and believe not *Moſes* and the Prophets, are a very hard-hearted people, that will not be perſwaded, though one riſe from the Dead.

They that regard not the Holy Scriptures, to turn to God, finding them to teſtifie of his goodneſs and mercy, there is but little hopes of their Salvation; *For they will not*, mark, *they will not be perſwaded, though one ſhould riſe from the Dead.* This Truth is confirmed by Jeſus Chriſt himſelf: If you read *Joh.* 5. where the Lord is ſpeaking of himſelf, that he is the very Chriſt; he brings in four or five Witneſſes to back what he ſaid. Firſt, *John Baptiſt.* 2. The Works that his Father gave him to do. 3. His Father ſpeaking from Heaven. 4. The Teſtimony of the Scriptures; when all this was done, ſeeing yet they would not believe, he layes the fault upon one of theſe two Things.

1. Their regarding an eſteem among Men.

2. Their not believing of the Prophets Writings, even *Moſes* and the reſt. *For had ye believed* Moſes (ſaith he) *ye would have believed me? For he wrote of me. But if ye believe not his Writings how can ye believe my Words.* Now, I ſay, he that ſhall ſlight the Scriptures, and the Teſtimony of the Prophets in them concerning Jeſus Chriſt, muſt needs

needs be in great danger of loſing his Soul, if he abide in this condition; becauſe he that ſlighrs the Teſtimony, doth alſo ſlight the Thing teſtified of, let him ſay the contrary never ſo often. For as Jeſus Chriſt hath here laid down the Reaſon of Mens not receiving him; ſo the Apoſtle, in another place, lays down the Reaſon again with an high and mighty aggravation. 1 *Joh.* 5. 10. ſaying, *He that believeth on the Son of God, hath the witneſs in himſelf: he that believeth not God hath made him a Liar; becauſe he believeth not the* Record, Mark, *the Record that God gave of his Son.* The *Record*, you will ſay, what is that? Why, even the Teſtimony that God gave of him by the Mouth of all the Holy Prophets ſince the World began, *Act.* 3. 20. That is, God ſending his Holy Spirit into the hearts of his Servants the Prophets and Apoſtles, He, by his Spirit in them, did bear Witneſs or Record, to the Truth of Salvation by his Sonne Jeſus, both before, and after his coming. And thus is that place alſo to be underſtood, which ſaith; *There are three that bear Record in Earth, the Spirit and the Water, and the Bloud.* That is, the Spirit in the Apoſtles, which preached him to the World, as is clear, if you read ſeriouſly, 1 *Theſ.* 4. 8. The Apoſtle ſpeaking of Jeſus Chriſt, and obedience to God through him, ſaith thus: *Now he that deſpiſeth, deſpiſeth not us, but God:* But it is you that ſpeak. True, but it is by and through the Spirit,

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He therefore that despiseth, despiseth not Man, but God, who also hath given us of his Holy Spirit. This is therefore a mighty confirmation of this Truth, that he that slights the Record or Testimony that God by his Spirit, in his Prophets and Apostles, hath testified unto us, slights the Testimony of the Spirit, who moved them to speak these Things; and if so, then I would fain know, how any man can be saved by Jesus Christ, that slights the Testimony concerning Christ; yea, the Testimony of his own Spirit, concerning his own Self. 'Tis true, men may pretend to have the Testimony of the Spirit, and from that Conceit, set a low Esteem on the Holy Scriptures: But that Spirit that dwelleth in them, and teacheth them so to do, it is no better than the Spirit of Satan, though it calls it self by the Name of the Spirit of Christ. *To the Law therefore, and to the Testimony* Try them by that: *If they speak not according to this Word, it is because there is no Light in them.*

The Apostle *Peter*, when he speaks of the glorious Voice that he had from the Excellent Majesty, saying of Christ, *This is my beloved Son, hear him*, saith thus to him whom he wrote unto; *You have also a more sure Word of Prophecie*, (or of the Prophets, for so you may read it) *unto which you do well that you take heed.* That is, Though we tell you that we had his excellent Testimony from his own Mouth, evidently, yet you have the Prophets:

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We tell you this, and you need not doubt of the Truth of it; but if you should, yet you may not, must not, ought not, to question them: Search therefore unto them, until the Day dawn, and the Day-star arise in your hearts. That is, until by the same Spirit that gave forth the Scripture, you find the Truth confirmed to your Souls, which you have recorded in the Scriptures. That this Word of Prophecy, or of the Prophets, is the Scriptures, read on. *For* (saith he) *knowing this first, that no Prophecy of the Scriptures, is of any private interpretation, &c.* 2 *Pet.* 1. 18, 19, 20. But you will say, What needs all this ado, and why is all this time and pains spent in speaking to this, that is surely believed already? This is a Thing received by all, that they believe the Scriptures to be the Word of God, that sure Word of Prophecy, and therefore you need not spend your time in proving these Things, and the Truth of them, seeing we grant and confess the Truth of it, before you begin to speak your judgment of them.

Answ. The Truths of God cannot be born witness unto too often; you may as well say, You need not preach Jesus Christ so much, seeing he hath been, and is received for the True *Messias* already.

2. Though many may suppose, that they do believe the Scriptures, yet if they were but well examined, you would find them either by word of mouth,

mouth, or else by converſation, to deny, reject, and ſlight the Holy Scriptures. 'Tis true, there is a notional, and hiſtorical Aſſent in the Head, I ſay, *In the Head* of many, or moſt, to the Truth contain'd in Scripture: But try them, I ſay, and you ſhall find but a little, if any, of the Faith of the operation of God in the hearts of poor men, to believe the Scriptures, and Things contained in them. Many, yea moſt men believe the Scriptures, as they believe a Fable, a Story, a Tale, of which there is no certainty; but alas! there are but few do in Deed, and in Truth, believe the Scriptures to be the very Word of God.

Obj. But you will ſay, This ſeems ſtrange to me. *Anſw.* And it ſeems as true to me; and I doubt not but to make it manifeſt, that there are but few, yea very few, that do effectually (for that I aim at) believe the Scriptures, and the Truths contained in, and ſpoken of by them. But to make this appear, and that to purpoſe (if God will) I ſhall lay you down the ſeveral Operations that the Scriptures have on them, who do effectually believe the Things contained in them.

1. He that doth effectually believe the Scriptures, hath in the firſt place been kill'd, I ſay kill'd by the Authority of the Holy Scriptures; ſtruck ſtark dead, in a Spiritual ſenſe, by the Holy Scripture, being ſet home by that Spirit, which gave them forth upon the Soul. *The Letter killeth*; the

Letter

Letter ſtrikes men dead, 2 *Cor.*3.6. and this *Paul* witneſſed, and found, before he could ſay, *I believe all that the Prophets have ſpoken.* Where he ſaith, *I was alive without the Law once*; That is, in my natural ſtate, before the Law was ſet on my heart with power: *But when the Commandement came, ſinne revived, and I died*, Rom.7.9. *And that Law that was ordained to life, I found to be unto death: For ſince taking occaſion by the Commandment deceived me, and thereby ſlew me*, ver.10. Now that which is called the *Letter* in *Cor.* is called the Law in *Rom.*7. which by its power and operation, as it is wielded by the Spirit of God, doth in the firſt place kill and ſlay all thoſe that are inabled to believe the Scriptures. I kill, ſaith God; That is, with my Law. I pierce, I wound, I prick men into the very heart, by ſhewing them their ſins againſt my Law, *Deut.*32.39. *Act.*2.36,37. And he that is ignorant of this, is alſo ignorant of, and doth not really and effectually believe the Scripture.

But you will ſay, How doth the Law kill and ſtrike dead the poor Creature?

Anſw. Firſt, The *Letter* or *Law* do kill thus: It is ſet home upon the Soul, and diſcovers to the Soul its Tranſgreſſions againſt the Law; and ſhews the Soul alſo, that it cannot compleatly ſatisfie the Juſtice of GOD, for the breach of his Law, therefore it is condemned, *Joh.*3.19. Mark, *He that believes not is condemned already*; To wit, by

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the Law, that is, the Law doth condemn him; yea, it hath condemned him already for his ſins againſt it, as it is written, *Curſed is every one that continueth not in all things that are written in the Book of the Law to do them*, Gal. 3. 10. Now all men, as they come into the World, are in this condition, *that is*, condemned by the Law. Yet not believing their Condemnation by the Law really, they do not alſo believe really and effectually the Law that doth condemn them. For as men have but a notion of the one, *that is*, their condemnation, becauſe of ſins againſt the Law; ſo they have but a notion of the condemning, killing, and deſtroying power of the Law; for as the one is, ſo in theſe Things, always is the other: There is no man that doth really believe the Law or Goſpel further, than they do feel the power and authority of them in their hearts: *Ye erre, not knowing the Scriptures, nor the power of God.* Now this *Letter*, or *Law*, is not to be taken in the largeſt ſenſe, but is ſtrictly to be tyed to the Ten Commandments, whoſe proper Work is onely by ſhewing the Soul its ſins againſt this Law, to kill, and there leaves him ſtark dead, not giving him the leaſt life, or ſupport, or comfort, but leaves the Soul in an helpleſs and hopeleſs condition, as from it ſelf, or any other meer Creature.

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'Tis true, the Law hath laid all men for dead, as they come into the World; but all men do not ſee themſelves dead, until they ſee that Law that ſtruck them dead, ſticking in their Souls, and having ſtruck them that fatal blow: As a man that is faſt aſleep in an houſe, and that on fire about his Ears, and he not knowing of it, becauſe he is aſleep; even ſo, becauſe poor Souls are aſleep in ſinne, though the Wrath of God, the Curſe of his Law, and the flames of Hell, have beſet them round about, yet they do not believe it, becauſe they are aſleep in ſin. Now, as he that is awakened, and ſees this, ſees, that through this he is a dead man: Even ſo they that do ſee their ſtate by nature, being ſuch a ſad condition, do alſo ſee themſelves by that Law to be dead men naturally.

But now, when didſt thou feel the power of this firſt part of the Scripture, the Law, ſo mighty as to ſtrike thee dead? If not, thou doſt not ſo much as verily believe that part of Scripture that doth contain the Law in it, to be the truth of God. Yet if thou ſhouldeſt have felt ſomething, I ſay ſomething of the killing power of the Law of God in thine heart, this is not an Argument to prove, that thou believeſt all the Things contained in Scripture; for there is Goſpel as well as Law, and therefore I ſhall ſpeak to that alſo; *that*

ſay

is, whether thou haſt felt the power of the Goſpel, as well as ſomething of the power of the Law.

2. Then, thou haſt found the power of the Goſpel, and ſo believed it; thou haſt found it thus with thy ſoul.

1. Thou haſt been ſhewed by the word or truth of the Goſpel, in the light of the Spirit of Chriſt, that by nature thou wert without the true faith of the Son of God in thy ſoul: For when *He, the Spirit is come, he ſhall ſhew men that they believe not in me*, ſaith Chriſt. *Joh.* 16. 9. Mark, though thou haſt, as I ſaid before, felt ſomewhat of the power of the Law, Letter, or ten Commandments, yet if thou haſt not been brought to this, to ſee by the ſpirit in the Goſpel, that thou art without faith by nature, thou haſt not yet taſted, much leſs believed any part of the Goſpel. For the Goſpel and the Law are two diſtinct Covenants. And they that are under the Law, may be convinced by it, and ſo believe the Law or firſt Covenant, and yet in the mean time, to be a ſtranger to the Covenant of promiſe; that is, the Goſpel, and ſo have no hope in them, (*Epheſ.* 2. 12.) There is not any promiſe that can be ſavingly believed, until the ſoul be by the Goſpel converted to Jeſus Chriſt. For though men do think never ſo much that they believe the things, or the word of the Goſpel of our ſalvation, yet,

unleſs they have the work of grace in their ſouls, they do not, cannot rightly believe the things contained in the Scriptures.

Again, as the Law killeth thoſe that believe it, even ſo the promiſes contained in the Goſpel, do, through faith, adminiſter comfort to thoſe that believe it aright. *My words* (ſaith Chriſt) *my words, they are ſpirit, and they are life.* Joh. 6. 63. As if he had ſaid, the words contained in the law as a Covenant of works, they wound, they kill, they ſtrike dead thoſe that are under them. But as for me, *the words that I ſpeak unto you, they are ſpirit, and they are life.* That is, whoſoever doth receive them believingly, ſhall find them full of operation to comfort, quicken, and revive their ſoul. For as I did not come into the world to deſtroy mens lives, ſo the words that I ſpeak, (as I am ſent to preach the Goſpel) they have no ſuch tendency unto thoſe that believe them. The promiſes that are in the Goſpel, Oh, how do they comfort them? ſuch a promiſe, and ſuch a promiſe, O how ſweet is it? how comfortable to thoſe that believe them? Alas, there are many poor ſouls that think they believe the Scriptures, to be the word of God, and yet they never enjoyed any thing of the life and promiſes; they come in upon the heart to quicken, to revive thee, to raiſe thee from the ſentence of death that is paſſed on thee by the Law. And through the faith that is wrought

wrought in thy soul, by the operation of Gods holy Spirit (though once killed by the Law or Letter) thou art made alive in the Lord Jesus Christ, who is presented to thy soul in the promises.

3. Dost thou indeed and in truth, believe the Scriptures to be the word of God, then the things contained in them, especially the things of the Gospel are very excellent to thy soul, as the birth of Christ, the death, resurrection, intercession, and second coming. O! how precious and excellent are they to thy soul, insomuch, that thou regardest nothing in comparison of them! O! it is Christs birth, death, blood, resurrection, *&c.* according to the Scriptures, that thou dost rejoyce in exceedingly, and abundantly desire after! whom having not seen, ye love, in whom though now ye see him not, yet believing the mercy with joy unspeakable, and full of glory. 1 *Cor.* 15. 1, 2, 3, 4, 5, 6. compare with *Phil.* 3. 6, 7, 8. 1 *Pet.* 1. 8.

4. Dost thou believe the Scriptures to be the word of God? Then thou standest in awe of, and dost much reverence them. Why, they are the word of *God*, the *true* sayings of *God*; they are the counsel of *God*; they are *his* promises, and *his* threatnings. Poor souls are apt to think, If I could hear God speak to me from Heaven with an audible voice, then sure, I should be serious, and believe it. But truly, if God should speak to

thee from Heaven, except thou wert converted, thou wouldeſt not regard, nor really believe him. But if thou doſt believe the Scriptures, thou ſeeſt that they are the truth, as really believe him. But if thou doſt believe the Scriptures, thou ſeeſt that they are the truth, as really as if God ſhould ſpeak to thee from Heaven through the Clouds, and therefore never flatter thy ſelf, fooliſhly thinking, that if it were ſo, and ſo, then thou couldeſt believe. I tell thee, ſaith Chriſt, *If they believe not* Moſes *and the Prophets, neither will they believe though one ſhould riſe from the dead.* But,

5. Doeſt thou believe the Scripture to be the word of God? Then through faith in Chriſt, thou endeavoureſt to have thy life ſquared according to the Scriptures, both in word and practice. Nay, this I ſay, thou mayſt have, though thou do not believe them all. My meaning is, that if thou believe none but the ten Commandements, thy life may be according to them, a legal holy life; and if thou do believe the Goſpel too, then thy life will be the faith of the Lord Jeſus Chriſt; that is, either thou wilt live in the bleſſed and holy enjoyment of what is teſtified in the Scripture concerning the glorious things of the Lord Jeſus Chriſt, or elſe, thou wilt be exceedingly panting after them. For the Scriptures carry ſuch a bleſſed beauty in them to that ſoul that hath faith in the things contained in them, that they do take the heart,

heart, and captivate the ſoul of him that believeth them, into the love and liking of them, believing all things that are written in the Law, and the Prophets, and have hope towards God, that there ſhall be a *Reſurrection* of the dead, both of the juſt and unjuſt; and herein do I exerciſe my ſelf, to have always a Conſcience void of offence, both towards God, and towards man. *Act.* 24. 14, 15, 16.

6. He that believes the Scriptures to be the word of *God*, if he do but *ſuppoſe* that any one place of Scripture doth exclude him, and ſhut him out of, and from a ſhare in the promiſes contained in them: O it will trouble him, grieve him, perplex him, yea he will not be ſatisfied untill he be reſolved, and the contrary ſealed to his ſoul, for he knows that the Scriptures are the word of God, all truth; and therefore he knows, that if any one ſentence doth exclude, or bar out him, for want of this, or the other qualification; he knows alſo, that not the word alone ſhuts him out, but he that ſpeaks it, even *God* himſelf; and therefore he cannot, will not, dare not be contented untill he find his ſoul and Scripture together (with the things contained therein) to embrace each other, and a ſweet correſpondency and agreement between them. For you muſt know, that to him that believes the Scriptures aright, the promiſes, or threatnings, are of more power to

comfort or caſt down, then all the promiſes or threatnings of all the men in the world. And this was the cauſe why the Martyrs of Jeſus, did ſo ſlight both the promiſes of their adverſaries, when they would have overcome them with profering the great things of this world unto them, and alſo their threatnings when they tried them they would rack them, hang them, burn them; *Acts* 20.24. *None of theſe things could prevail upon them, or againſt them*; becauſe they did not really believe the Scriptures, and the things contained in them; as is clearly found and to be ſeen in *Heb.* 11. and alſo in Mr. *Fox*'s Records of their Brethren.

7. He that believeth the Scriptures to be the word of *God* believeth that men muſt be born again, and alſo be partakers of that faith which is of the operation of *God* (according as he hath read and believed) he muſt and ſhall be damned. And he that believeth this aright, will not be contented until (according as it is written) he do partake of, and enjoy the new birth, and until he do find through grace, that faith that is wrought by the operation of *God* in his ſoul. For this is the cauſe why men do ſatisfie themſelves with ſo ſlender a conceited hope that their ſtate is good (when it is nothing ſo) namely, becauſe they do not credit the Scripture; for did they, they would look into their own hearts, and examine ſeriouſly, whether that faith, that hope, that grace, which they think they

they have, be of that nature, and wrought by that ſpirit and power, that the Scripture ſpeaketh of. I ſpeak this of an effectual believing, without which all other is nothing unto ſalvation. Now then, becauſe I would not be too tedious, I ſhall at this time lay down no more diſcoveries of ſuch an one as doth ſavingly believe the Scriptures, and the things contained in them, but ſhall ſpeak a few words of examination containing the things already mentioned. As,

1. Thou ſayeſt thou doſt indeed and in truth effectually believe the Scriptures: I ask therefore, waſt thou ever killed ſtark dead by the Law of works contained in the Scriptures? killed by the Law or letter, and made to ſee thy ſins againſt it, and left in an helpleſs condition by that Law. For as I ſaid, the proper work of the Law is to ſlay the Soul, and to leave it dead in a helpleſs ſtate. For it doth neither give the Soul any comfort it ſelf when it comes, nor doth it ſhew the ſoul where comfort is to be had; and therefore it is called *the miniſtration of condemnation*, as in 2 *Cor.* 3. 9. *the miniſtration of death*, 2 *Cor.* 3. 7. For though men may have a notion of the bleſſed Word of God as the children had, yet before they be converted, it may truly be ſaid of to them, *Ye erre, not knowing the Scriptures, nor the power of God*, Mark 12. 24.

2. You ſay you do believe the Scriptures to be

the Word of God. I say again, examine, wast thou ever quickened from a dead state by the power of the Spirit of Christ through the other part of the Scripture; That is to say, by the power of God in his Son Jesus Christ, through the Covenant of Promise. I tell thee from the Lord, If thou hast, thou hast felt such a quickning power in the words of Christ, (*Joh.* 6.) that thou hast been lifted out of that dead condition that thou before wast in, and that when thou wast under the guilt of sin, the curse of the Law, and the power of the devil, and the justice of the great God, thou hast been inabled by the power of God in Christ revealed to thee by the Spirit, through, and by the Scripture, to look sin, death, hell, the devil, and the Law, and all things that are at enmity with thee, with boldness and comfort in the face, through the bloud, death, righteousness, resurrection, and intercession of Christ, made mention of in the Scriptures.

And thirdly, on this account, O how excellent are the Scriptures to thy soul! O how much vertue dost thou see in such a Promise, in such an invitation! they are so large, as to say *Christ will in no wise cast me out! My crimson sins shall be white as Snow.* I tell thee friend, there are some Promises that the Lord hath helped me to lay hold of Jesus Christ through, and by, that I would not have out of the Bible, *for as much Gold and Silver as can*

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lye between York *and* London *piled up to the ſtars*; becauſe through them, Chriſt is pleaſed by his Spirit, to convey comfort to my ſoul! I ſay, when the Law curſes, when the devil tempts, when hell-fire flames in my Conſcience, my ſins with the guilt of them tearing of me; then is Chriſt revealed ſo ſweetly to my poor ſoul through the Promiſes; that all is forced to fly and leave off to accuſe my ſoul. So alſo, when the World frowns, when the Enemies rage and threaten to kill me, then alſo the pretious, *the exceeding great and pretious Promiſes*, do weigh down all, and comfort the ſoul againſt all. This is the effect of believing the Scriptures ſavingly; for they that do ſo, have by, and through the Scriptures good comfort, *and alſo ground of hope*, Rom. 15. 4. believing thoſe things to be its own which the Scriptures hold forth.

4. Examine, doſt thou ſtand in awe of ſinning againſt God, becauſe he hath in the Scriptures commanded thee to abſtain from it? Doſt thou give diligence to make thy Calling and Election ſure, becauſe God commandeth it in Scripture? Doſt thou examine thy ſelf whether thou be in the Faith or no, having a command in Scripture ſo to do? Or doſt thou (notwithſtanding what thou readeſt in the Scripture, follow the world, delight in ſin, neglect coming to Jeſus Chriſt, ſpeak evil of the Saints, ſlight and make a mock at the ordi-

Ordinances of God, delight in wicked company, and the like. Then know, that it is becauſe thou doſt not indeed and in truth believe the Scriptures effectually. For, as I ſaid before, if a man do believe them, and that ſavingly, then he ſtands in awe, he looks to his ſteps, he turns his feet from evil, and endeavors to follow that which is good, which God hath commanded in the Scriptures of truth; yet not from a legal or natural principle; that is to ſeek for life by doing that good thing, but knowing that Salvation is already obtained for him, by the bloud of that man Chriſt Jeſus on the Croſs, becauſe he believes the Scriptures; therefore (mark I pray) therefore I ſay, he labours to walk with his God, in all well pleaſing and godlineſs, becauſe he ſweet power of the loves of Chriſt which he feels in his ſoul by the Spirit, according to the Scriptures, conſtrain him ſo to do, 2 *Cor.* 5. 14.

5. Examine again. Doſt thou labour after thoſe qualifications that the Scriptures do deſcribe a child of God by? that is faith, yea the right faith, the moſt holy faith, the faith of the operation of God. And alſo doſt thou examine whether there is a real growth of Grace in thy ſoul, as love, zeal, ſelf-denial, and a ſeeking by all means to attain (if poſſible) to the Reſurrection of the dead; that is, not to ſatisfy thy ſelf, until thou be diſſolved and rid of this body of death, and be tranſformed

formed into that glory that the Saints ſhall be in after the Reſurrection day; and in the mean time doſt labour, and take all opportunities to walk as near as may be to the pitch, though thou know thou canſt not attain it perfectly, yet I ſay, thou doſt aim at it, ſeek after it, preſs towards it, and to hold on in thy race, thou ſhunneſt that which may any way hinder thee, and alſo cloſe in with what may any way further the ſame; knowing, that that muſt be, or deſiring that it ſhould be thine eternal frame, and therefore out of love and liking to it, thou doſt deſire and long after it, as being the thing that doth moſt pleaſe thy ſoul.

Or how is it with thy ſoul? Art thou ſuch an one as regards not theſe things? but rather buſy thy thoughts about the things here below, following thoſe things that have no ſcent of divine glory upon them; If ſo, look to thy ſelf, thou art an unbeliever, and ſo under the wrath of God, and wilt for certain fall into the ſame place of torment that thy fellows have fallen into before thee, to the grief of thy own ſoul, and thy everlaſting deſtruction.

Conſider and regard theſe things, and lay them to thy heart before it be too late to recover thy ſelf, by repenting of the one, and deſiring to cloſe in with the other. O I ſay, regard, regard, for hell is hot, Gods hand is up, the Law is reſolved

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to discharge against thy soul; the Judgment day is at hand; the graves are ready to fly open, the trumpet is near the sounding, the sentence will ere long be past, and then you and I cannot call time again.

But again, seeing they are so certain, so sure, so irrevocable and firm; and seeing the saving faith of the things contained therein is to reform the soul, and bring it over into the things of God, really conforming to the things contained therein, both to the point of Justification, and also in impractical walking, and giving up the soul and body to a conformity to all the commands, counsels, instructions, and exhortations contained therein. This then will learn us how to judg of those who give up themselves to walk in the imaginations of their own hearts, who slight and lay aside the Scriptures, counting them but empty and uncertain things, and will live every day in open contradiction to what is contained, commanded, and forbidden therein.

As first, this will shew us that all your Drunkards, Whoremasters, Lyars, Thieves, Swearers, Back-biters, Slanderers, Scoffers at goodness, &c. I say, we may see by this, that they that live in such things, have not the faith of these things contained in their hearts; seeing they delight to practise those things that are forbidden by, and in them. And so they continuing living and dying

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in this ſtate, we may conclude without fear, that theſe portions of holy Scripture belong unto them, and ſhall for certain be fulfilled upon them, *He that believes not, ſhall be damned*, Mark 16. 16. *The unrighteous ſhall not inherit the Kingdome of God*, 1 Cor. 6. 9, 10. *But the abominable, the unbelieving, the whoremongers, and all lyars ſhall have their part in the Lake that burneth with Fire and Brimſtone*, Rev. 21. 8. *Depart ye curſed into everlaſting fire, prepared for the Devil and his Angels*, Matth. 25. 41. Depart, Depart from me, for I will not ſave you. Depart, for my bloud ſhall not at all waſh you. Depart, for you ſhall not ſet one foot into the Kingdome of Heaven.

Depart ye curſed, ye are curſed of God, curſed of his Law, curſed of me, curſed by the Saints, and curſed by the Angels, curſed all over, nothing but curſed, and therefore depart from me; and whither? Into everlaſting fire, fire that will ſcald, ſcorch, burn, and flame to purpoſe; *fire that never ſhall be quenched*, Mark 9. fire that will laſt to all eternity. And muſt we be all alone? No, you ſhall have company, ſtore of company with you. Namely, all the raging, roaring devils, together with an innumerable company of fellow damned ſinners, men, women, and children. And if the Scriptures be true, (as they will one day wonderfully appear to be) then this muſt, and ſhall be thy portion, if thou live and dye in this ſtate, and

of

of all them who continue in sinning against the truths contained in Scriptures.

As first. Dost thou delight to sin against plain commands? *thou art gone.*

Secondly, Dost thou slight and scorn the counsels contained in Scriptures, and continue in so doing? *then thou art gone.*

Thirdly Dost thou continually neglect to come to Christ, and useless arguments in thine own heart to satisfy thy soul with so doing, then thou art gone. *Luke* 14. 17, 18. compared with verse 24. and *Hebrews* 2. 3. *How shall we escape if we neglect so great Salvation?* How shall we escape, that is, there is no way to escape.

Fifth, because God hath said we shall not, *Heb.* 12. 25. *See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth (that was Moses), much more shall not we escape, if we turn away from him that speaketh from Heaven.*

2. Because he hath not only said, they shall not, but also hath bound it with an oath, saying, *So I sware in my wrath, they shall not enter into my rest,* Heb. 3. 11. To whom did he swear that they should not enter into his rest? Answer, To them that believed not, *So we see, they could not enter in, because of unbelief,* verse 18, 19.

Secondly, this will teach us what to think and conclude of such, who though they do not so openly

ly discover their folly by open and gross sins against the Law, yet will give more heed to their own spirits, and the movings thereof, though they be neither commanded, nor commended for the same in Scripture; nay, though the Scripture command and commend the contrary, *Isaiah* 8. 20. then they will to the holy and revealed will of God. I say, such men are in as bad a state as the other to the full, being disobedient to Gods will revealed in his Word, as well as they, though in a different manner; the one openly transgressing against the plain and well known truths revealed in it; the other, though more close and hidden, yet secretly rejecting and slighting them, giving more heed to their own spirits, and the motion thereof, although not warranted by the Scriptures.

A few words more, and so I shall conclude.

And first, take heed that you content not your self with a bare notion of the Scriptures in your heads, by which you may go far, even so far, as to be able to dispute for the truth, to Preach the Gospel, and labour to vindicate it in opposition to gain-sayers, and yet be found at the left hand of Christ at the Judgment-day, forasmuch as thou didst content thy self with a notion or a traditional knowledg of them.

2. Have a care, that thou own the whole Scripture, and not own one part, and neglect another,

or

or ſlight it, as this: To own the Law, and ſlight the Goſpel; or to think that thou muſt be ſaved by thy good doing and works, for that is all one, as if thou diddeſt thruſt Chriſt away from thee, or elſe ſo to own the Goſpel, as if by it thou wert exempted from all obedience to the ten Commandments, and conformity to the Law in life and converſation; for in ſo doing, thou wilt for certain make ſure of eternal vengeance.

Thirdly, have a care that thou put not wrong names on the things contained in the Scriptures, as to call the Law, Chriſt, and Chriſt, the Law. For ſome having done ſo (in my knowledg), have ſo darkned to themſelves the glorious truths of the Goſpel, that in a very little time they have been reſolved to thwart and oppoſe them, and ſo have made room in their own ſouls for the devil to inhabit, and obtained a place in hell for their own ſouls, to be tormented for ever and ever.

Againſt this danger therefore in reading and receiving the teſtimony of Scripture, learn to diſtinguiſh between the Law and the Goſpel, and to keep them clear aſunder, as to the ſalvation of thy ſoul, and that thou mayeſt ſo do: In the firſt place, beg of God, that he would ſhew thee the nature of the Goſpel, and ſet it home effectually with life and power upon thy ſoul by Faith. Which is this, That God would ſhew thee, that as thou being man, haſt ſinned againſt God; ſo Chriſt

Christ being God Man, hath bought thee again, and with his most pretious bloud set thee free from the bondage thou wast fallen into by thy sins; and that not upon condition, that thou wilt do thus and thus, this and the other good work; but rather, that thou being first justified freely by meer grace, through the bloud of Jesus, shouldest also receive thy strength from him who hath bought thee, to walk before him in all well pleasing, being inabled thereto by vertue of his Spirit, which hath revealed to thy soul, that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man, (*viz.*) Jesus Christ.

Secondly, Then if the Law thou readest of, tell thee in thy Conscience, thou must do this and the other good work of the Law, if ever thou wilt be saved. Answer plainly, that for thy part thou art resolved now not to work for life, but to believe in the vertue of that bloud shed upon the Cross, upon Mount *Calvary*, for the remission of sins; and yet, because Christ hath justified thee freely by his Grace, thou wilt serve him in Holiness and Righteousness all the dayes of thy life, yet not in a legal Spirit, or in a Covenant of Works, but mine obedience (say thou) I will endeavour to have it free, and chearful, out of love to my Lord Jesus.

Thirdly, Have a care thou receive not this doctrine in the notion only, leſt thou bring a juſt damnation upon thy ſoul, by profeſſing thy ſelf to be freed by Chriſts bloud from the guilt of ſin, while thou remaineſt ſtill a ſervant to the filth of ſin. For I muſt tell you, that unleſs you have the true and ſaving work of the Faith and Grace of the Goſpel in your hearts, you will either go on in a legal Holineſs, according to the tenour of the Law; or elſe through a notion of the Goſpel (the Devil bewitching, and beguiling thy underſtanding, will, and affections) thou wilt Ranter-like, turn the Grace of God into wantonneſs, and bring upon thy ſoul, double, if not treble damnation, in that thou couldeſt not be contented to be damned for thy ſins againſt the Law, but alſo to make ruine ſure to thy ſoul; thou wouldeſt diſhonour the Goſpel, and turn the Grace of God held forth, and diſcovered to man by that, into licentiouſneſs.

But that thou mighteſt be ſure to eſcape theſe dangerous rocks on the right hand, and on the left, ſee that thy faith be ſuch, as ſpoken of in Scripture: and that thou be not ſatisfied without that, which is a faith wrought by the mighty operation of God, revealing Chriſt to, and in thee, as having wholly freed thee from thy ſins by his moſt pretious bloud. Which Faith, if thou attain

unto

unto, will so work in thy heart, that first thou wilt see the nature of the Law, and also the nature of the Gospel, and delight in the glory of it; and also thou wilt find an ingaging of thy heart and soul to Jesus Christ, even to the giving up of thy whole man unto him, to be ruled and governed by him to his glory, and thy comfort, by the *Faith* of the Lord Jesus.

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